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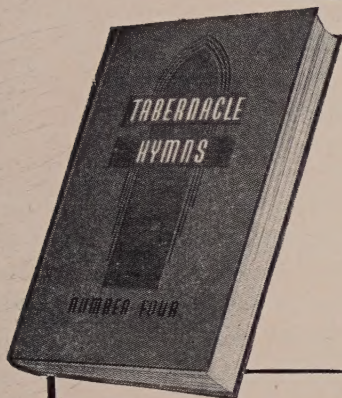
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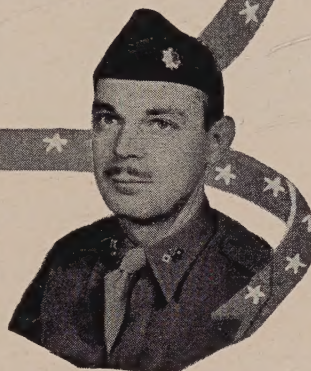
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# THE JEWEL OF CONSISTENCY

R. C. HELFENSTEIN

THE victorious nations should be consistent with their claims, their promises and their boasted objectives,—the winning of freedom for all people. But the gravest of inconsistencies, is evidenced in such attitudes and conduct toward weaker peoples when the stronger powers over-lord the weaker powers for their own selfish ends. In the providence of God and in the opinion of the vast majority of the world's population, the time has come when there is no longer room in the world for any empire. Every people should be privileged to go on their own by the help, and not in the face of opposition, of stronger powers. What is today taking place in the East Indies, as Britain and France and Holland are by force of arms seeking to curb the divine spirit of liberty in the hearts of the natives, is one of the most inconsistent chapters in all the story of man's inhumanity to man. It seems inconceivable that Britain, so recently with her own tiny hanging in the balance, and that France and Holland so recently numbered among the vanquished, could be guilty of barbarously killing the inspiring Indonesians and other colonists with weapons of war when their claim has been throughout the world that they have been fighting for the freedom of the world.

Their contention,—that Indonesians and other natives have been induced by Japanese propaganda instead of being motivated by their passion for freedom, is believed by thousands of liberty-loving people throughout the world to be but a pretext for an excuse to suppress the aspirations of the people in their rebellion against imperial domination and in their quest for freedom. It is unbelievably inconsistent, in the light of our nation's struggle for independence, that our own United States should be silent and refuse to raise its voice in protest against the ordering of the Indonesians and others in the South Pacific when it sacrificed thousands of the noblest sons on the altar of a war that was fought to gain freedom for the world and not for the victor nations only. It was for the freedom of any victor nation to exploit any people that our sons unselfishly sacrificed their lives!

Let America strike the mystic coil of memory and recall her own struggle for freedom and independence! If there had been geyser oil wells gushing on the shores of New England or in the Colonies of the South back in the 18th Century, our colonies would not have gained their Independence so easily. How different the whole story would have been! Indeed, we might now be under the domination of

*EXPOSITOR pages have long been open for reader expression on topics of general, current interest. While such articles need not of necessity be the expression of the publisher's position they are provocative of thought and of sufficient import to merit wide consideration. The fact that the frequent and able contributor, Doctor Helfenstein, lost a son in the war, adds no little significance to his position, one not uncommonly met in these confusing times.—Ed.*

Britain as a dominion if there had been enough wealth in sight at the time to justify England to continue her suppression.

The time has passed when any nation has a right to assume that because of its superior status intellectually, morally or politically it is ordained to govern any people who wish to govern themselves. It is easily conceivable that every allied nation today, even including our own, might easily be better governed than any nation is now governed. But it would not be difficult to imagine the reaction of the people of England or America if some governmental power should make that claim and proceed to exercise its prerogative even though it were eminently qualified so to do.

Great wealth is in sight in Java and elsewhere in the Pacific. But it belongs to the people there and not to England, France or Holland, if those nations meant what they said in the United Nations Charter.



The Charter states that "Members of the United Nations which have or assume responsibilities for the administration of territories whose peoples have not yet attained a full measure of self-government, recognize the principle that the interests of the inhabitants of these territories are *paramount*, and accept as a sacred trust the obligation to promote to the utmost, within the system of international peace and security established by the present Charter, the well-being of the inhabitants of these territories, and to this end (a) to ensure, with due respect for the culture of the peoples concerned, their political, economic, social and educational advancement, their just treatment, and their protection against abuses; (b) to develop self-government, to take due account of the political aspirations of the peoples, and to assist them in the progressive development of their free political institutions, according to the particular circumstances of each territory and its peoples and their various stages of advancement. . . . Members of the United Nations also agree that their policy in respect of the territories to which this Chapter (XI) applies, no less than in respect of their metropolitan areas, must be based on the general principle of good-neighborliness, due account being taken of the interests and well-being of the rest of the world, in social, economic and commercial matters."

How is any principle of good-neighborliness expressed in the killing of innocent people by the thousands for merely asking that their islands be no longer exploited to satisfy the greed of empires whose wealth has been drained by the war? Only the selfish interests of the exploiting nations and not "the interests and well-being of the rest of the world" is back of the terrible massacre, yes, the murdering that is being permitted to take place without protest by our own nation in Java, a massacre and a "slaughter of the innocents" far worse than the despicable Mussolini perpetrated with his deluded army in Ethiopia to the horrifying of Britain and to the shame of the world.

Not until such barbarities are stopped everywhere throughout the world can mankind have peace anywhere in the world. If it is peace that America and the rest of the world want, then the hour has come when America, Britain, France, Holland, Russia and all the rest of the nations shall be willing to grant peace to all and shall demand peace for every people. And indeed if world peace can only be attained by "the liquidation of empires," then let that liquidation take place forthwith for nothing should stand in the way of peace for all the world since such a price has been paid for its realization. "*So mote it be!*"

## JESUS TALKS OF A WEDDING

*That day came with a flood of brightness,  
I had watched my little lad  
Grow to strong manhood,  
And had thought that in twilight days,  
I would lean upon him,  
Far more than upon my staff,  
Cut from the grove on Herman.  
Now that little lad, to manhood grown,  
Was to take to himself a wife,  
A sweet bit of a girl  
From the village at the foot of the mountain.  
Within my heart I had hoped,  
(So faintly had I hoped  
That I dare not say it to anyone),  
That Jesus might come our way  
About the time of the wedding.  
I had not wanted anything of Him  
For I had plenty to supply all needs;  
On the markets and at the money-changers  
They said that I was wealthy,  
And indeed I knew not any lack.  
No, I had not wanted anything of Him  
But that He be there,  
When our young people began  
Their life together.  
How happy was I  
When at eve before that day,*

*Someone came out from the village  
And said Jesus had just stopped  
At the Inn for the night.  
I hastened to see Him and said:  
"Master, come on the morrow  
To my grove at the edge of town.  
My son takes to him a wife  
And we would have you  
Honour us as You did  
That happy family of Cana in Galilee."  
He was grave, not gay  
As I thought He might be  
To contemplate a wedding feast.  
Finally He said:  
"I did go to the wedding in Cana,  
But I shall not go again  
To such a feast.  
It was unfortunate that in Cana  
The thought of the hour  
Should have been turned from  
The happy couple and their sacred pledge,  
To the little deed I did  
In relief of the Host's embarrassment.  
Good day to you on the morrow, my son.  
Your wine jugs are full, I know,  
And you shall be blessed  
(Continued on page 100)*



# WHAT TO DO

JOHN W. McKELVEY

THREE attitudes there are among us with regard to God. The first is that of the scorner and agnostic. It says in effect: "God sits in His heaven and does nothing." Therefore, man must work out his own destiny. The second declares that God is Lord, "that it is He that hath made us and not we ourselves," and that it is presumptuous, to say the least, for us to suppose that we can do anything to change the pattern of divine intent, or that God needs our puny help to effect His purposes among men.

The third attitude embraces both viewpoints and in the crucible of Christian faith welds them into harmonious unity and victorious living. It says: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do: because I go unto my Father." In short, as Paul phrased it, "We are labourers together with God."

This third attitude is basic to all we understand and believe regarding Jesus and His revelation of God, and yet it is by no means universally accepted by those who call themselves Christians. In this there is paradox. Robert Browning saw it:

*For thence,—a paradox  
Which comforts while it mocks,—  
Shall life succeed in that it seems to fail:  
What I aspired to be,  
And was not, comforts me:  
A brute I might have been, but would not  
sink 'n the scale.*

Strangely enough, it is this third viewpoint which gives to man his freedom, so that if he chooses he can work against God, and if he chooses he can work with God, his choice in either instance hindering or aiding the Almighty in the attainment of His will on earth or in heaven. For it is difficult to see how man has any freedom, or of what value it is, if God governs our sphere and disdains both to use our labor and to enlist our help. At the other extreme where man is a law unto himself, and where God is repudiated altogether, there is little profit to talk about the moral implications of freedom of choice and the spiritual considerations of a free agent, for these matters belong to the realm of life where God dwells as Father among men who regard themselves as His children.

Of course, what we believe regarding God has its repercussions in how we live. The man who says, "God sits in His heaven and does nothing," is the man who acts on the pagan axiom, "Eat, drink, and be merry, for tomorrow we die." He it is who in arrogant

presumption precludes the Eternal from his transient world and boasts, "My power and the might of mine hand hath gotten me this wealth." I need hardly add: he also it is who reaps the unalterable judgment: "And it shall be, if thou at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish."

A good example of the unavoidable penalty because of man's self-sufficiency is the woman with whom I talked sometime ago. Her home was breaking up; her husband had left her and their two little children. As I attempted to learn the background of the growing domestic tragedy, I asked her, "What Church do you go to?" Now I know belonging to the Church is no absolute guarantee against disruption in the home, but it has a lot of stabilizing power to exert in the right direction.

This was her answer to my question: "I don't belong to any Church. The fact is, I never felt the need of Church. Isn't that funny?" Yes, that is so funny that it's tragic! Tragic that we should ever become so stupid as to believe that God does not hear nor care, and that we can manage by ourselves!

The man who concludes that because God is omnipotent and abundantly able to effect His ways in the earth with or without our help, therefore he need do nothing, is the same who like the back-seat driver is always fretting whether in difficulty and danger or out of it: "Why doesn't God do something?" It is as though God is our General Manager. If things go wrong, we point an accusing finger at the Lord, so much as to say, "Now Lord, what are you going to do about it?"

The same attitude has been observed among us as citizens in this land of ours. When great, paralyzing strikes take place, how fre-



quently we are heard to say, "Why doesn't the government do something?" As Emil Schram, president of the New York Stock Exchange, put it, "There has been too much talk about THE government—and not enough about OUR government." Lincoln understood this when he delivered his Gettysburg Address. He put the emphasis where it belongs; he said: "government of the *people*, by the *people*, and for the *people*." In the same manner "we are labourers together with God" to make this world a fit dwelling-place for the Eternal and Everlasting God.

You and I are here to do the works of Him that sent us, remembering that Jesus said: "and He that sent" us "is with" us: "the Father hath not left" us "alone"; and we must do always those things that please Him. We will be unable to do these things in our own strength, for "with men it is impossible, but not with God: for with God all things are possible."

It takes a great deal of faith to believe that God is at work in our disordered world today and that anything we do matters in the retrospect of even one hundred years. But Jesus had this faith: "He that believeth on me, the works that I do shall he do also; and greater works than these shall be done; because I go to my Father."

### God Worketh Hitherto

It may be well, however, before we ask our leading question, "What can I do for God today?" to consider momentarily and all too briefly what God, Himself, has been doing in the earth e'er we came to be. God has been here from the beginning. God is an eye-witness to what has happened. God is no novice in dealing with immovable objects or recalcitrant peoples.

I read about a woman recently who said to her doctor, "Doctor, I'm scared to death. This will be my first operation."

"Sure I know just how you feel," replied the doctor. "You're my first patient."

You may be sure that God is not compelled to make this confession. We may pride ourselves on being in the worst mess civilized peoples have ever come to, and suppose therefore that we have created new conduct-problems for the Almighty. But let me disabuse our minds of this supposition. The Scriptures affirm: "that God is at work in Christ reconciling the world unto Himself," and has been so throughout endless generations. Having long since dealt with Cain and Lot, Noah and Jacob, Saul and David, Daniel and Nebuchadnezzar, Judas and Peter, Festus and Paul, the

Caesars and the early Christians, to mention but a few, God is well acquainted with both the degradations and the heights of human endeavors, and He is more than prepared to minister to our problems and needs today complicated as they are.

The paramount thing for us is to realize that God has been at work and is working to establish His ways in the earth, and we must seek His ways in order to walk in them.

Take, for example, electricity. Men say Edison invented the electric light, whereas, in point of fact, Edison merely discovered how God has been at work establishing the immutable laws of this universe, and how men obeying these laws, are able to do great and marvelous works.

Take another example, prayer. As far back as we have any knowledge of human conduct men have prayed. Their prayers have not always been of the highest sort. A great deal of our praying even now needs revision and improvement. For instance, the prayer of the G-I enroute to Europe during the period of the submarine menace. When the alert signal was sounded he prayed in this manner: "O Lord, thou art our refuge and fortress, our ever present help in time of trouble. Save us from being torpedoed." Then suddenly there was a terrific explosion, and the G-I cried out in despair, "O Lord, we've been hit! Why hast thou forsaken us?" And then realizing that his ship still plowed ahead on even keel, he looked about and joyously exclaimed, "Thank God, it was the other ship!"

We have all prayed like this lad, but the significant thing is this: we know that there are resources of the soul placed by God at our disposal since the foundation of the world, and we yearn to tap these resources that we may be valiant in disaster and victorious in tribulation. Jesus lived the abundant life because He knew how in prayer to lay hold on the power of God not to obtain selfish comfort, but to please God. His disciples implored him, seeing His conquest of the soul, saying, "Lord, teach us how to pray." Tennyson looking back over nineteen hundred years of the Christian era, confirmed that God has been at work in the realm of the spirit:

*More things are wrought by prayer than this world dreams of.*

When pressed for an explanation by His disciples, Jesus simply replied: "My Father worketh hitherto, and I work." The elaboration of this fact is infinite, but suffice it to say that God does not ask us to do His work for

*(Continued on page 98)*



# IF MOODY LIVED TODAY

AARON N. MECKEL

IN HIS helpful little book, "The Larger Evangelism," John R. Mott devotes a full chapter to Dwight Lyman Moody, and unhesitatingly calls him the greatest evangelist of the last century. Dr. Mott writes out of a long personal acquaintance with Moody, and attempts to show those of us who believe implicitly in the task of evangelism today, the secret at the heart of the great evangelist. "On one of his visits to England he heard Henry Varley, a devoted Christlike worker, relatively not well-known, say, 'The world has yet to see what God will do with a man who is wholly consecrated to Him.' Moody then and there determined to be that man. His devotion became complete. Henceforth his governing motive and purpose was to do the will of God, cost what it might."

It might be a healthful custom for Christian workers today to read the life story, as well as one of the soul-stirring messages of Moody, during the month of February, his birth month. There is a great yearning for spiritual awakening throughout the churches of Christendom. The spirit of Dwight Moody, of the Lord he served so whole-heartedly, needs to be shed abroad. We need to feel again the pulse of this commoner of God and of this radiant worker, who led more souls into the Kingdom than any other man of his day. Suppose this blunt, doughty, unsophisticated man were in our midst today — were to sit in our Church pews — what then? It is a sobering thought! We venture to indicate a few of the major directions in which Moody might lead us, were he alive and here, today.

## A New Enthusiasm for The Bible

Surely, if Moody were here today he would kindle in the hearts of lay folk and pastors a new enthusiasm for the Bible as the Word of God! He would almost shout, would he not? — "If you want true spiritual results, and to see a renaissance of Apostolic Christianity, then you must return to the headwaters of the Christian Faith. You must preach again the Gospel of Jesus Christ in its pristine purity as the power of the living God to salvation. You must lift up the Crucified and Risen Lord that He may draw all men unto Him. *There* is the rightful fulcrum for a true ministry of the Word. *There* more deeply one reads into the life of Moody, the more one is convinced that he did not cherish the Bible. No! Rather did he draw living water from it as a fountain of inspiration, and reverently search its pages for the selective revelation of God's will and purpose and voice. Let one of his biographers speak

*Wintree, Mass.*

of Moody in this regard: "His counsellor was the Lord, his guide the Bible. This precious book he carried in his bosom; he studied it as a message sent direct to him from heaven. — It was the voice of God speaking into the innermost chambers of his soul. It meant precisely what it said; and this he felt must be translated by him, just as far as he had power, into immediate practice. He was emphatically a man of one book, and this the best one."

Moody's custom was to take his Bible to bed with him and to read and pray himself to sleep. People would, in fact, sometimes give him other books, but after perusing them a little, he would put them down and take up his beloved Bible. There is a picture of Moody's Bible somewhere. The corners of the pages — especially in the gospel sections — are dog-eared through constant usage, and the Book very obviously suffered the wear and tear of one who lovingly read it and lived it. Suppose that we shared Moody's reverent enthusiasm for the Bible as the Book of books. Suppose that the Bible became for us today what it was to the Reformers, a source book of spiritual power, as well as a personal book, which possesses the power to confront men with the living God? Would there not be times of refreshing from on High? Says Prof. Elmer G. Homrighausen, "An intellectual, or aesthetic or ethical knowledge of the Bible is no guarantee that he who has this knowledge is a man of faith who has heard God speak in, and through the Scriptures." How well Dwight Moody knew that. The Christian's great text book whispers its secret not into the ears of the mere literary dilettante, but to the spiritually hungry, sincere and earnest, who come to it as to a living stone.

With his grasp of these essential Christian criteria went Moody's rugged realism with re-



gard to the sin problem in human nature. Here, too, he opened his New Testament and read and believed that "Christ Jesus came into the world to save sinners." Moody never dilly-dallied with sin in his own life or in the lives of the thousands with whom he dealt. He never sought to rationalize it away in terms of "social maladjustment," or any of the other subterfuges of man's contriving. He recognized sin for what it essentially is, a radical estrangement of man from his Creator—Redeemer God. He possessed an uncanny knowledge of the human heart. To use the words of Alexander Whyte, he knew "the black depths of the human heart," as did few. But if Moody preached damnation as some have said, he always preached it with the Cross at the center! The image of God in man might be dimmed, but it was still there. Through the Gospel it could be reclaimed and redeemed. Man's extremity was always God's opportunity. Said he on one occasion, "I am no pessimist and I thank God for the outlook." In Christ, God had wrought wonderful salvation, and man in his dire need had only to appropriate it. "That grace is free to all,—free to every policeman here, every fireman, every usher, every singer, every man, woman and child, every reporter,—all of you. What more would you want God to do than He has done?" It is clear then, is it not, that if Moody were here today he would urge us back to the headwaters of an objective, life-giving Faith, and then forward into the new day, with a new evangelistic zeal, witness and power!

### Institutionalism and Formism

If Moody were in our midst today, would he not point a finger at much of our pathetic formalism and institutionalism, and say, "These are not sufficient!" These are but the outer trappings of a true, radical Christianity. Don't mistake the means for the end! Christianity meant so much more to Moody than the maintenance of an organization with all of its whirling wheels of administration,—important as that may be. Rather, it meant the forwarding of a mighty spiritual movement. It was the atrophy of the inward dimension of religion that troubled him, the substitution of form for power! Before he left on his first trip to England he was overheard to say, "A great influence is to go out from us into all the world." A serviceman wrote home concerning a Communion Service which he attended at the war front. "Our only altar was a large wooden box. The Communion bread was a bit of hard-tack, and the sacramental wine some rather rancid water from a canteen.

We ourselves were the choir. But I never attended a more inspiring service. The living God was present." So the mighty Paul assures the Christians of his day that his witness among them was not with nicety of words, lest the Cross be made of none effect. No. It was in "demonstration of the Spirit and with power!"

Moody and Sankey were the two great Gospel globe-trotters of their day. In the course of time people flocked to hear these heralds of the Good News by the many thousands. The baser, cruder elements of what is sometimes called "evangelism" were notably absent from their methods and labors. This was not religious showmanship! This was God's work was to be directed by Him, and He only was to receive the glory. When asked to explain the prodigious success of his labors in Great Britain; Moody simply replied, "God was in it." As he pleaded with men to give their lives to God, they lost sight of his grammatical errors and listened instead to the accent of the Holy Ghost. Rich and poor, learned and ignorant, alike in England and America—even in Boston, that Athens of culture!—flocked at their meetings. Formal and merely nominal Christians rejoiced to find that they could lay their sins and sorrows and futilities at the foot of the Cross, and "bear a song away." Phillips Brooks gave the prayer at one of the Boston meetings. Thousands made the blessed discovery that they could have positive assurance of salvation—wholeness—in Christ. One remembers Moody's own testimony: "When I was born in 1837 I received my old Adam's nature, and when I was born again in 1856, I had another nature given to me. (Sermon on "The Second Birth"). Says Gaius Glenn Atkins of the influence of this preaching,—"It had a gripping, quickening, transforming power." And again, "He preached the inherited faith of evangelism Protestantism,—simple, massive, moving." His Gospel was "ethically demanding, and conceived and proclaimed by a great mind. It was baptized in a passion for souls." Moody loved men even in their baser, coarser sins and longed to lead them to God. Men hearing him could say, in the words of Phillips Brooks, "It is my Father that my brother utters." He had no patience whatsoever with a narrow sectarianism in things religious. He was himself a layman—it is said that his manner of speech was strikingly like a lawyer's—and could not abide ecclesiastical cant. "If I believed I had any sectarian blood in me, I would open my veins this very night and let it out." (Continued on page 97)



# DESIGN FOR LIVING

CHAPLAIN RICHARD BRAUNSTEIN

**M**ANKIND, from the beginning, has been motivated or dominated by three thought-forms, or shall we say, three philosophies of thought and conduct. They are:

## I. The World Is Mine, I Will Keep It

Here we are confronted by two of the ugliest words found in any language. Those words are selfishness and greediness. Because words are merely symbols, you can erase them from the dictionary and still be affected or influenced by their meaning.

It really does not matter if Hitler is alive or dead. Nazism is not a man nor yet a group. It is a way of life, a norm of conduct, a design for living, a pattern for conduct. It is a species of behaviourism. There were Hitlers before the world heard of the German paper-hanger, or Fuehrer — the passion for power and the desire for gain at the expense of others — always with us and shall continue to plague the human race, as long as it survives.

What we are concerned with is the thought ideal which prompts a man's actions, gives direction to his conduct. No bullet can kill a man's thought or ideal. They crucified Christ but the Christian Way of Life still lives. John's body is in the grave, but his soul marches on. The same may be said of all great souls. By the same token, the same may be said of the men and women who live grasping and self-centered lives. "The evil that men do lives after them, the good is oft injured with their bones." The truth of the matter is that both good and evil have an immortality. But there is more good than evil in the world. The wheat is always an antidote to the tares.

Nevertheless, the world suffers because of greediness and selfishness. The tragedy lies not alone in the harm that is done, the suffering that is experienced, but in the thoughtlessness that makes people think and live the way they do. They not only hurt others but they hurt themselves.

"The globe," says Eric Johnson, "is the total of its parts. The nation is only the sum of its families; and every family is the sum-total of its individual members. In this sense each of us is the center of the world. The world will never be better than the men and women in it. The real tests of human behaviour are to be found in personal character, in a wholesome respect for the ordinary decencies, in a passion for such obvious and therefore neglected values as justice, fair play, compassion, truth and goodness." By no stretch of the imagination can we associate such attributes as named by  
*— Mulgee, Okla.*

Johnson, with people who live self-centered lives. Selfish people are definitely not good citizens. They are not patriotic, certainly not Christian. Directly and indirectly, individually and collectively, countless numbers have been the victims of their viewpoint and mannerism.

The story is told of a man who was rich — at the expense of others — in stocks and bonds, lands and securities. He made acquisition his fetish. Came the day when he died. Spiritually he had been dead for many years. But finally he was pronounced dead biologically. Someone asked, "How much did he leave?" The answer was, "He left it all."

## II. The World Is His, I Will Take it

This viewpoint, this design for living is akin to the above. The basis of civilization, for a lasting peace, is respect for the property of others. When the European and Eastern dictators began to think, when their dream was acquisition, the lights went out all over the world. Guns began to roar. Men were wounded, they bled, they died. Crosses went up here and there, — thousands and thousands of them. Our enemies deserve the fate they met because of their thievery and thuggery. How true it is that they who live by the sword shall die by the sword! If we had our way we would include the reading of the Ten Commandments as part of the order of service whenever and wherever men and women gather to worship. The Ten Commandments are crystal clear about our thought concerning the other man's property. We are told not to covet. Let loose this spiritual atomic bomb upon society, this thought packed with power and energy and the kingdom of evil falls in



ruins. Ten plain, simple, cogent statements, without rhetoric flourish or trimming, furnish us a formula. A design that has enough authority and foundation on which to build a new world. Thou shalt not covet anything that is thy neighbors. Not anything! Whatever else there may be in the Bible that tends to confuse us, the Ten Commandments are perfectly plain. On them rests civilization, security, brotherhood, peace.

### III. The World Is Ours, We Will Share It

Here we come to a more pleasant subject to contemplate. It is the Christian Design for Living. History and experience, persons, nations, lives and works of the Greathearts and Stronghearts, of the ages have proven the worth of this doctrine, this philosophy, this design.

It has been a characteristic of all great thinkers and doers that they have shared their findings and discoveries. The creative arts, literature, sculpture, music, poetry, enrich the world. Next to producing something fine and good is the ability, the understanding, to appreciate the fine and good things others have done and bequeathed to us. Your brain-child, your flower of genius, your dream-come-true, your masterpiece is no longer yours. It belongs to those who are your contemporaries, those who come after, — it belongs to the ages. Medicine, science, invention, God meant for everybody. The Kingdom of heaven on earth comes by sharing. It is this that raises our Memorial Arches and Halls of Fame. The

things that have helped and healed, inspired and gladdened others are deathless.

Recently we read an article by an author who did not give his name. The reason why he chose anonymity is obvious. After all, nobody ever learned the name of the Good Samaritan. This man while on his way from New York to Chicago, on the Twentieth Century Limited, while lying in his berth, began to wonder where the train coming from the opposite direction would meet the train on which he was riding. Then and there he conceived the slogan, "Where the Centuries Meet." He gave this slogan to the New York Central System. He did not sell the slogan — he gave it.

The Company used the thought on its calendar. Now, wherever that man goes, he sees his thought in print. He meets his own idea. Nay, he meets himself. This is but one illustration how one man gave away, shared an idea, and how he is getting a thrill out of life by sending here and there, other ideas, not to be sold, but to be shared. Such things like that outlast what money can do, outlasts money itself.

One of our poets gives us another — and legitimate — idea of sharing. He tells us about:

"A tree, a road, a hillside  
And a white cloud drifting by—  
Ten men passed along that road,  
And all but one passed by.  
He saw the road, the tree and the cloud.  
With an artist's mind and eye,  
And he put them down on canvas  
For the other nine men to buy."

## MODERN EVIDENCE OF JESUS' LIFE

WALTER H. COBRUN

*"But these are written that ye may believe."  
John 20:31 (ARV).*

**W**HEN the twelve went out to preach they were under the conviction that they had the message that the world needed to redeem itself. During these times we have lost a part of the conviction with which they went forth. They knew Jesus as few have been privileged to know Him. With that knowledge they challenged the world. He was in their lives. Their preaching was much more than a reflection of Him. Their connection with Him

*Kokomo, Ind.*

was as a floodlight connected to a great dynamo. We may say that we cannot have so great a conviction and knowledge, but that is not true. Jesus may be a present fact with us.

He is in the world today as He was then, and there are evidences before our eyes that we may use in convincing ourselves and in convincing and convicting the world. Let us look at some of these evidences.

An evidence often overlooked is the social progress of the modern world. Social progress was born in the heart of the first Christian and is reflected to this day in the many works which bring betterment to men. Robert Raikes and



Sunday School began the movement that transformed the great downtrodden peoples of the day into a vocal group that demands its rights. The Red Cross was born in the hearts of Christians who hated the sufferings of war and the other calamities of the world. Every hospital in the world is a faith building enterprise for our Christ; for from Him His followers learned the pity that built the first of them. Social results then speak the name of Christ as Saviour.

That should not surprise us. The men who advanced His kingdom in the world were not diplomats. Who is a better example of common-sense than any one of the reformers from Luther to Wesley? What men of today are able to see the world of today, and the needs of that world than the great Christian leaders, E. Stanley Jones, Kagawa, Alexander Sui of China to name a few? What group has kept its head in the midst of war? The best men of today are those who have lived closest to our Lord. The political and military people of the world know that. MacArthur in Japan acknowledges that it is spiritual leadership that will save the world. Chiang of China seeks Christians to teach his armies the way of the Cross.

Now there is still another reason why these men are willing to speak in the terms of spiritual leaders. They know where world sanity is but they also know that the greatest group of people in the whole world with a common language is the church. It was designed thus.

When Jesus ascended into heaven there at least were about 120 men and women who were ready to accept Him at His own estimate of himself. His chief reliance was upon a select group of twelve whom He called in an especial way to do His work. To these twelve, now reduced to eleven He gave His command. They obeyed their great compeer, Paul the Apostle, and fully obeyed that command. They covered the ancient world. Paul, himself, by Biblical preaching reached Rome and there is other evidence that he reached Spain. In the first century the church came to Ethiopia, and it was not many years later that the church came to India.

From that day it has gone on. Now with its work in over a thousand languages, its churches scattered over a great world it is the greatest evidence of one world. But it is also an evidence of the truth of His gospel. For it is not only widespread in extent but it reaches the greatest and the least. Great business leaders and humble men sit in counsel in the parish halls of our churches. The great scholar or

scientist worships along with the man who sweeps the floor. The King of England kneels to receive Communion as well as the coal miner. The most dynamic leadership of the world, even if not outwardly Christian, is Christian in thought. His religion speaks that he is Christ in its outreach.

The fact is, the religion of our Christ should be far-reaching for it was designed that way. It is meant to be universal. There are other widespread religions, but after all, we think of China when we think of Confucianism, and of India when we say Buddha, and of Japan when we say Shinto, and of Arabia or North Africa with Moslem. Who thinks of Christianity as confined to Palestine, or Europe and America.

The very core of Christian teaching is the universality of Jesus' outlook. True, He ministered to the "lost sheep of the house of Israel" but those who knew Him best know that He loved the whole world and so testified. His Father was not a tribal God nor a National God. His Father was a world God. Peter discovered, "God is not a respecter of Persons." Nationalist Paul say the Gospel was to "the Jew and the Greek." Stephen could leave off preaching to despised Samaritans to teach the Ethiopian. These men *knew* Jesus. They knew His outlook. Then knew His love. They knew His interests. They *knew* Him.

Now in conclusion let me remind you this. Jesus said that the world would have a way of pointing out His disciples. "By this shall all men know that ye are My disciples, if ye have love one to another." His test was the universality of totalitarianism. We belong to Him. The more completely we give Him rule the more nearly we convince the world. His universality is not confined to place or time, it reaches into our hearts. We must make true spiritually the quotation Paul used and show the world that "in Him we live and move and have our being."

#### A Christian Home

This definition will give all parents, teachers, and preachers, cause for reflection—

Having a Christian home means much more than having a house full of nice people who go to church regularly and treat each other kindly. It means having a home where Christ is known and loved and served; where the children learn to know Him through their parents; where the welfare and Christian training of the children are put ahead of the social ambition of the mother and the business ambition of the father; where the father is determined to carry on his business in conformity with the mind of Christ; and where both father and mother are determined to make their social life conform to high Christian ideals.—From "Beyond Courage" by Dr. Paul C. Payne.



# The Editor's Columns



## And Ye Shall Find

**H**E frequently resented evangelistic pressure placed upon him during the "two weeks of prayer" or some other concentrated drive for new recruits for the Army of the Lord, sponsored by the college he attended.

A wise father would say, seeing his son's concern, "You tell your prexy that you receive your religious training in your home and your church-home and attend his institution for purely academic reasons."

That same lad, gone gray, realizes that the most obvious need in the present-day program of the Church, is a generous, heart-warming ember, glowing red, from that old fire of evangelistic zeal.

He feels that a terse, six-point paragraph on the reverse side of the weekly church bulletin, noting the pastor's desire to meet any visitors who wish to unite with the Church, during the stated hours of his presence in his Church study, can never be an effective substitute for a throbbing, insatiable zeal for souls, regardless of how widespread and proper the less ardent and less passionate printed invitation may have become. Times change, they say, and we with time, but to my knowledge there has been no official recall of the commission, "Go ye—" Nor can mere years alter the prime pastoral prerogative of seeking souls to save.

When we gather in national, district or local sessions and bemoan the passing of the midweek prayer meeting, the Sunday evening services, the fading Sunday School, the generally lowered spiritual temperature, we but place our finger upon the effect rather than the cause, when it would appear, even to the lay mind, that the physician might the better give speedy direction to his effort were it brought to his attention that the tiny, agonized patient had swallowed a safety pin. Recognition of cause serves treatment of effect as little else can.

Starving souls mean undernourished souls, a trite statement but an ignored fact. The soul is lost because it has not been found.

Only the energetically evangelistic pastor seems to sense the implications involved.

That a pastor enter a contractual agreement with a professional evangelist and pay him for trying to do in a pressurized campaign of a few weeks at most, what he, himself, has not done over the months and years, lacks in consistency as well as zeal. No other profession employs such doubtful methods, for they admit of two conflicting acknowledgments. There is the recognized need for evangelistic enterprise, which hardly squares with the admittedly ineffectual evangelistic program of the pastor loci. If the first be true the latter is hardly excusable. If the first is not true why hire a professional evangelist? Certainly it is difficult to think of even a highly publicized, if not glamorized, evangelist accomplishing, as a total stranger, any abiding evangelistic end where soul-response to a known, local pastor must be more natural, more spontaneous, more honest and abiding, were it given opportunity.

What is this all of the Church, if not for the saving of souls? Or is that passe? Though I stem from no roots which stressed evangelistic concentration nor pressure, I hold the possibly naive idea that there is no ministerial function quite so emphatically called for by the now, as the honest, energetic, concentrated seeking of souls. There is no substitute for evangelistic enterprise, no other answer to our prayers for our Church.

## A Sense of Values

**A**T the time he was on his ship thousands of miles away because the war was still in a critical stage. His wife was at home ill and the prospect of her living was very slim. Perhaps if he could be sent home for a short visit his presence might help his wife's chances of recovery, for she was daily calling for him.

Cooperation with his branch of the military service was very good, and when his ship came to a port from which he could be sent home, that was quickly done by airplane.



finite diagnosis showed that time would be short for the wife.

An extension of leave was secured for him. To get further leave, certain affidavits from physicians and other competent people would be necessary. This was explained to him as was the necessity of getting these together quickly, because his time was fast running out. On the day when all this should have received attention I stopped to check and to see that all was in order. To my amazement nothing had been done. Only half a day remained and some of the affidavits had to be secured out of town.

"Why didn't you take care of this?" I asked.

"Well, it was this way," he replied. "We had to have a case of beer for Easter. So I took the car and went for it. Then I missed the train. I can't get another train until this afternoon."

"But don't you think your wife's condition and these necessary affidavits are more important than a case of beer? Don't you think it is more important for you to try to get back

to your wife than to get a case of beer now?" These questions I asked trying to get him to see values in their right proportion.

"You see," he replied, "we've got to have a case of beer for Easter."

"But Easter is a holy day, the resurrection day of our Lord," I answered him. "You should go to Church on that day, and you should receive the Holy Communion. What has a case of beer got to do with Easter?"

"But we've got to have a case of beer for Easter," was all he would say.

Being human, my human nature got the ascendancy for the moment. As I left the house I began to wonder if the effort which had been made by those who helped him was worthwhile.

He wasn't in Church on Easter. He had not received the Holy Communion. But they did have their case of beer for Easter.

Maybe a right sense of values is one of the prime needs of a lot of people. "Choose ye this day whom ye will serve" is a timeless admonition, as new today as when the prophet first spoke those words.—W. R. Siegart.

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## THE HAND-HOLDER

**T**HE WAS just a little fellow, turned three years old. We were standing on the brink of a bluff above Lake Michigan. Far below the waves were dancing in the breeze, dizzying to look at. He turned up his face, held out a pudgy little hand, and then he said it. "I need a hand-holder." What a "line"!

That night he slept with his baby brother in our "dormitory" while his mother rested in another room. Something wakened him. He set out in the dark to find his "hand-holder." He wandered down the long hall, came to the stairs, made his way almost to the bottom, and when he fell headlong. No "hand-holder" to save him! He lacerated his mouth, bruised his tender flesh, and frightened himself and everybody in the house. What a night we had!

Our age is like that, isn't it? Our great cities are crowded with huge masses of people who have lost the helping hand of Jesus Christ. They have no philosophy or faith which helps them to distinguish between the true and the false, the good and the bad. They have no deep-rooted convictions to sustain them. They have lost their grip on the enduring truths about man and his relations to other men. They are indifferent to government, have little respect for law, are more concerned with their rights than their duties, most of all are they engrossed with their pleasures. They have no Hand-Holder in their family life to keep them out of the divorce courts. Their children have no knowledge of a Heavenly Father. "They will have to blunder their confused way through this hellish age without God and without spiritual equipment which could have been given them around a family altar." Why is our age so unwilling to reach out its hand to God for help and deliverance in this its hour of darkness?

"Out of the mouth of babes and sucklings hast Thou ordained strength." And, "Except ye be converted, and become as little children, ye shall not enter into the Kingdom of heaven."—Paul W. Roth, D.D., in *The Epiphany* (Milwaukee) Call.



# THE CHURCH AT WORK



## The Power of Intercessory Prayer

"Intercessory Prayer is lifting the soul into the presence of Almighty God. The ministry of intercession is the fruit of an intensive, personal prayer life. People who do not cultivate prayer in a personal way are not likely to employ it in social life.

"The soul that prays makes ever expanding discoveries of God and of what is good for mankind.

"Prayer is a spiritual pilgrimage into the very court of heaven.

"Our human thoughts and works are not so mighty,

That they can cut a path to God unblest,  
And so from Him the gift of prayer is sent us  
To hallow both our labor and our quest.  
Over life and death and starless spaces,  
The high road runs, that at His word was lain,  
And reaches Him across the desert places;  
By prayer it is our pilgrimage is made."

"By intercessory prayer we may lead to the composing of our enemies. To pray for them is the best way to deal with them. The Christian soul finds it impossible to hate anyone after praying for him."

These are but a few extracts from an editorial on this subject, written by the editor of *The Watchman-Examiner*, January 3, 1946, issue, pages 8-9. He continues:

"In Andrew Murray's first chapter on the *Ministry of Intercession*, he has called attention to the confession that came up on every side from the ministers and workers in convention as to the little place that intercessory prayer had occupied in their busy lives, and they were wondering how, with all the pressure of duties, they could ever hope for much change. Is that not the situation with hosts of ministers today? And if that be the case with them, then how can it be well with their people? We must somehow restore the ministry to its priestly office of intercession, and then we shall be able to influence the priesthood of the believers to undertake the duties of their office.

"The Christian church throughout the world is in need of a great revival. It is safe to say,

however, that it will never come until the ministry of intercession is restored to its rightful place. If Jesus could spend so much time interceding for others, and if the example of the apostles is to be heeded, we should know surely that there can be no hope in our situation until we follow their high example."

"The Pressure of duties!" An alarming admission on the part of ministers! We are too busy to read, too busy to pray. A minister, asking for the outline of a dedication service, including a prayer, wrote, "Do not, I beg you, ask me to read anything in preparation for the service, I do not have time." What is the remedy for this almost universal American disease or malady, other than to put first things first? We are told in Eccl. 12: 13-14, "fear God, and keep His Commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

How can we know God's will for us, unless we listen for His voice? How are we in position to listen, unless we come into His presence? Prayer, its exercise, results, need for, place for, time for, how to pray, what to pray for, with whom to pray, what to expect of prayer, is like a golden thread running through every book of the Bible. There is no choice in the matter of prayer. We MUST pray! On the exercise of this necessary function of the human soul depends the spiritual growth of mankind.

When Jesus had work to do, He went into the garden, alone, to get His orders from the Father. What would He advise us to do today, as ministers, confronted with present national and world problems? Read a book? Hold a convention? A conference? Matt. 5:44; Matt. 6:6; Matt. 6: 9-15; Matt. 10:27, "What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops." Matt. 24: 1-20, "But pray ye . . ."



## Decision Day

The Sunday School World, February, 1946, offers a plan used in one Sunday School bringing pupils to Christ, as outlined by Harry Bartow. The plan is based on announcements for six Sundays prior to Palm Sunday, a formal, public stand for Christ on Palm Sunday. The six steps are given, and should provide suggestions to any minister or Sunday School superintendent in need of help.

This same issue includes some suggestions by Ruth B. McDowell on "Patriotic Selections for a Verse-Speaking Choir" suitable for a service or program commemorating the birthdays of George Washington and Abraham Lincoln.

The Sunday School World, February issue, 1946, may be ordered from The American Sunday School Union, 1816 Chestnut Street, Philadelphia 3, Pa., for 10c, and in addition to the above specific items readers will find 65 pages of practical and useable material. The name and address of The American Sunday School Union is found in every issue of THE EXPOSITOR.

## Brotherhood Among Men

"Brotherhood" is the theme of the January, 1946, issue of the Journal of Religious Education. It contains a number of excellent programs for specific occasions, and many illustrations of "Brotherhood among men in actual life." Brotherhood works, if we desire it to work, and make our plans accordingly. Let us read this issue, and put some of the programs to use in our own local churches. The address for your order is 203 North Wabash Avenue, Chicago 1, Ill., 15c a copy, remittance with order.

## Churches To Be Built

EXPOSITOR readers, contemplating new church buildings, or rebuilding of present ones, will be interested in an article on "Churches To Be Built," by Bert H. Davis, in the January 10, 1946, issue of The Christian Advocate, 740 Rush Street, Chicago 11, Ill., 15c a copy, or you may be able to secure the copy from the pastor of your local Methodist church, or library. There are illustrations of new products to be made available as industry gets under way on post-war production.

## Liquor in Current Motion Pictures

"In a dignified statement which indicates a clearance of mind and a strict determination,

the members of the Woman's Society of Christian Service, University Methodist Church, Austin, Texas, have addressed the moving picture producers on the subject of the portrayal of liquor in current cinema productions," writes Roy L. Smith, editor of The Christian Advocate. The statement addressed to the producers follows:

"We are aware of the psychological effect on our young people, even those who have had unimpeachable moral training in home and church, of constantly witnessing as an accepted social usage, casual drinking scenes in homes (or glamorized drinking in any place). We believe that these drinking home scenes would be more typical of the cultured American home if drinking were entirely omitted. We therefore urge the portrayal of drinking and drunkenness only when authenticity of scene, such as a tavern or when cause and effect or the accuracy of character development or deterioration shall demand them."

Dr. Smith says that the women have addressed their protest to the leading producers of pictures, to local exhibitors, and to others in a position to give their opinion careful consideration. We are well aware of the powerful influences against which they will find themselves arrayed, but we are also well aware of the sensitiveness of the moving picture industry. It was not so many years ago that the Roman Catholic women attacked something of this same evil and won a notable victory. We believe that Protestant women can do as effective work and that the Women's Society of Christian Service of Methodism is in a peculiarly advantageous position to assume the leadership. One thousand women's societies, united in a program of protest and making their voices heard at box offices, will accomplish something that is in very great need of reformation.

THE EXPOSITOR wishes to add its appeal to every pastor throughout the land, regardless of denomination, to join in this protest, not only as an individual church leader, but to urge men's groups, women's groups, Missionary societies, Young People's organizations, Sunday School staffs, as well as Parent-Teacher Associations to add their voice of protest to that of the Woman's Society of Christian Service of The Methodist Church. We can make our voices heard, and they will be heeded, if we ACT. Let us do it NOW!

## Team Work

Lebanon City and County, Pennsylvania, has an active and enterprising Chamber of Com-

merce. Among many other things they do is the excellent little 12-page magazine, entitled, *Lebanon City and County, Pennsylvania*, issued monthly.

*Team work* towards a goal seems to be the one driving force behind this Chamber of Commerce, and this one purpose is dominant in all they do. Note, that even the name of the publication centers attention on the *aims* of the organization, rather than the organization, or its individual members.

In the December, 1945, issue we find the following Guest Editorial, by A. L. Hanford, Jr., president of the organization, which holds some "thinking material" for us, as leaders of Churches, assuredly as important to any community as any Chamber of Commerce could be.

### Group Endeavor

"The citizens of Lebanon, both city and county, are outstanding in their capacity for group endeavor, civic-wise. One of the reasons for this is their willingness to expend time, energy and talent for the improvement of their community. One of our fellow-citizens recently summed up for me, in ten brief statements, prime tenets in the philosophy of any one seriously engaging in organization work. They are:

### Ten Ways to Build an Organization

1. Attend all meetings if at all possible.
2. Be on hand before meeting time and become acquainted with other members.
3. Don't let unfavorable weather keep you away.
4. Have an encouraging word for the officers and other members regarding their work.
5. If an office is given you, take it and do your best.
6. Having accepted an appointment on a committee, get busy at once and lend every aid possible to the Chairman and the committee you represent.
7. If asked by the Chairman to give your opinion regarding an important matter, think hard and give of your best thought and consideration. After meeting give further thought and time to the work.
8. Do not be contented to confine your efforts to one activity of the work. Lend your efforts in every activity.
9. Pay your dues promptly when they mature.
10. Never overlook an opportunity to extend an invitation to a business acquaintance to join and participate with you in benefits derived from membership.

Contrariwise, a reverse expression may be stated as follows. Fortunate are we here in Lebanon . . . City and County . . . in that our civic workers do not subscribe to these:

### Ten Ways to Kill an Association

1. Don't come to the meetings.
2. If you do come, come late.
3. If the weather doesn't suit you don't think of coming.
4. If you do attend a meeting, find fault with the work of the officers and other members.
5. Never accept office, as it is easier to criticize than to do things.
6. Nevertheless, get sore if you are not appointed on a committee; but if you are, do not attend the committee meeting.
7. If asked by the chairman to give your opinion on some important matter, tell him you have nothing to say. After the meeting tell everyone how things ought to be done.
8. Do nothing more than is absolutely necessary but when other members roll up their sleeves and willingly, unselfishly use their ability to help matters along, howl that the association is run by a clique.
9. Hold back your dues as long as possible, or don't pay at all.
10. Don't bother about getting new members. "Let George do it."

The *aim* and *purpose* of the monthly publication are given as "A civic medium, designed to stimulate greater loyalty to your community, a deeper appreciation of the blessings of our community, a wider knowledge of its resources and opportunities, characteristics."

Substituting the names of a local Christian Church in such a declaration of the *aim* and *purpose* of a weekly bulletin, and then living up to it, would be a worthwhile undertaking in any community.

### Circulating Library for Rural Ministers

Home Missions Council of North America, 297 Fourth Avenue, New York, has released a news bulletin, written by Thomas A. Tripp, regarding a circulating library for rural ministers established by Vanderbilt University School of Religion. The service is available to all rural ministers, of all religious denominations in the south. The library is made possible through a gift of \$50,000 by John Louis Kesler, Professor Emeritus of Religious Education, and an equal sum granted by the University.

The plan was undertaken in 1936 with grants by Carnegie Corporation, and 5,000 books have been purchased, and 4,000 rural ministers in 34 states borrowed an average of 24 books each during the 1936-1945 period with a total of 90,000 book-loans reported. Dr. John K. Benton, Dean of the School of Religion, announced on November 20, 1945, that the circulating library is available to the graduates of all theological schools and to that ma-



ty of southern rural pastors who have not college and theological training. He is noted, "A library for rural ministers is of particular significance in the field of theological education, for at least three-fourths of the graduates of theological schools begin their ministry in country or small town parishes. Ministers who are unable to attend theological school will find the circulating library of even greater value in their efforts at self-education." Rural Church leaders in the South may obtain the services of the library by applying to Vanderbilt University School of Religion, Nashville, Tenn., and books are sent postpaid. The borrower pays only the return postage.

### Candle-Light Service

Rev. C. H. Witt, Simpson Methodist Church, Long Branch, New Jersey, shares with EXPOSITOR readers the details of a Candle-Light service on the last night of the year. The service is suitable for a Sunday evening service at any time in the year, or a Vespers service in the afternoon, at any time in the year.

Seventy young men and women from the parish membership, serving their country, were honored, and members of the families, or friends, were guests of honor. As the name of each young man or woman serving our country was read, some member of the family came forward and lighted a candle, standing in prayer for the one in service. After the reading of seventy names, other persons present, with loved ones in the service, were invited to give names to the pastor, and come forward to light a candle in their honor.

Approximately 200 persons were named, and remembered in prayer by loved ones and friends. There were in the audience many friends of other denominations, including Catholic and Jewish, who took part in the service.

In the chancel, the altar table was used for large candles; one very large candle in the center, representing Jesus Christ, and six large candles on either side, representing the 12 apostles. Paul was substituted for Judas. The large candle, representing Jesus Christ, the Light of the World, was burning when the worshippers entered the Sanctuary. The 12 additional candles were lighted just prior to the opening of the service. Later, the lighting of some 200 additional candles by friends and loved ones of those in the service of their country, produced a radiant glow, as the congregation knelt for prayer and consecration.

### District Prayer Clinic

A 6-page bulletin, prepared for use in the Year of Evangelism in the Crusade for Christ by the General Board of Evangelism of the Methodist Church, contains excellent material for use in local churches, especially for discussion and meditation. The bulletin may be secured from the Board of Evangelism, Medical Arts Building, Nashville, Tenn. There is no price given, but we suggest that you enclose at least 10c in postage when you request a copy, to defray the cost of clerical service, wrapper, and postage.

The theme of the prayer clinic is, "If Two of You Shall Agree," and the outline was prepared by Edmond H. Babbitt, District Superintendent, Grand Rapids, Mich., assisted by J. H. Chitwood, McCoy Memorial Church, Birmingham, Ala.; Howard W. Whitaker, St. Paul Church, Louisville, Ky.; Charles H. Law, Broadway Church, Springfield, Mo.; and Roy H. Short, editor, The Upper Room.

The suggestions to the District Superintendent are to the point, including suggested reading for pastors who will take part in the clinic. However, these suggestions can be adapted for use in any local community, with lay-preparation along the same pattern.

There is a complete devotional service, including Scripture readings, and questions to be used as a basis for four discussion meetings. No. 1, The Nature of Prayer; 2, Deepening the Prayer Life of the Family; 3, Deepening the Prayer Life of the Church; 4, The Minister's Prayer Life.

What better preparation for the Lenten season for 1946 could be planned than to engage the thought and spiritual aspirations of both ministers and laymen in such a clinic. The fruits of such a clinic would surely be a blessing beyond understanding to any community. There would be little advertising required, beyond announcement of the service and discussion topics, from the reading desk, local papers, and distribution of church bulletins.

### Temperance Facts

O. R. Miller, Box 627, Albany 1, N. Y., publishes a four-page bulletin, entitled, "The Civic Bulletin," weekly from January to June, monthly, July to December. It is 50c a year.

In the December, 1945, bulletin, Mr. Miller says, "One of the greatest small books ever published on the temperance question is *Temperance Facts*, compiled by W. G. Calderwood. (Mr. Calderwood can be reached at the Ministers Life and Casualty Union, Minneapolis).

He is one of the best qualified men in our country to assemble and compile the great outstanding facts on the temperance question—facts which every pastor, temperance worker, speaker, writer or debater on this question should have ready at hand to answer questions on the liquor traffic.

"Among many other things, this booklet answers every objection to Prohibition and the 18th Amendment, giving facts and statistics to prove that Prohibition was a great economic, financial and moral blessing to our country.

"This book of FACTS; not of arguments, gives official statistics of the amount of liquor made and sold before, during and after the Prohibition period. It gives the testimony of many distinguished men and women on the temperance question. It gives facts and official figures showing the result of liquor selling and liquor drinking on childhood, youth, laboring men, crime, public health, life insurance, taxes, drunkenness, child delinquency, public schools, colleges, business, agriculture, the family, poor people, and national prosperity in general, and shows that Prohibition greatly reduced crime, drunkenness and poverty.

Mr. Miller continues, "Every local pastor interested in the temperance question, and every library in every town, city and church, should have this book, for use by anyone looking for facts on the liquor question. The size of the booklet is 5 x 7 inches, 100 pages, good, clear type. Price 25c; 5 copies, \$1; 12 copies, \$2; 30 copies, \$5." The address is in the first line of this article, and remittance should be sent with the order.

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As an EXPOSITOR reader, you may be interested also in Mr. Miller's statements on "Military Conscription in Peacetime," in the December, 1945, Bulletin.

### Laymen Called to Service

Until laymen become helpers, yoke-fellows, servants, fellow-laborers, heralds, pastors, fishers of men, co-workers with their leader and with God, the Church is, of all institutions, most miserable, and we are yet in our sins.

Every follower of Christ is ordered into the vineyard. Unless he takes up his cross daily, he does not belong to Christ. But this is a page of the New Testament little heeded. "The fields are white unto the harvest, but the laborers are few."

The minister goes into the field, and the majority of his people go somewhere else. This, in a sentence, is the running sore of Christendom.

Why are churches half empty? Laymen do not work to fill them. Why are deficits so universal? Laymen do not plan to abolish them. Why does the church make so few converts? Laymen do not talk on the subject of religion. Why does church life flow in such feeble streams? Laymen do not pour their life into it!—O. R. Miller, D.D., in *The Civic Bulletin*.

### Evangelism for 1946

The Protestant churches of America are making plans for a year of lay evangelism in 1946. The method which will be used is called "visitation evangelism."

Pastors will be instructed by their respective denominations on how to select, train, and use their laymen in visitation evangelism. The denominational secretaries of evangelism have requested the department of evangelism of the Federal Council to prepare for and hold a series of 50 one-day conferences on evangelism.—*Watchman-Examiner*.

### 40th Anniversary of Laymen's Missionary Movement

The Laymen's Missionary Movement is planning extended activities in connection with the celebration of its 40th Anniversary in 1946 and is seeking service men, with consecrated, missionary-minded point of view, possessing promotional and executive talents, to add to its executive staff. Any pastor knowing of available service men, with such qualifications and possessing zeal for the missionary movement should contact the headquarters at 19 South La Salle Street, Chicago 3, Ill.

### The Tough Job

Young men choose enlistment in the Marines because they know they are headed for a *tough job*. The thought of an *easy job* does not intrigue the average human; the *easy job* lacks the bed-rock human need of feeling able to *conquer* whatever obstacle is placed in its path. Men grow through struggle with and against an adversary. Truly, the world of men is confronted with a great host of adversaries today. Let us not underestimate the tasks before the present generations. Our adversaries are many, gigantic and tough! They lurk in every field of human endeavor, in every land, in every village! They will require our BEST, if we are to overcome them, and march on!

"To every stricken heart and home,  
O' come! In tenderest pity, come!  
To anxious souls who wait in fear,  
Be Thou most wonderfully near!  
And hear a people's prayers for faith  
To quicken life and conquer death."





# THE PULPIT



## THE OVERFLOWING CUP

W. FRANKLIN HARKEY, D.D.

Text: "My cup runneth over."—Psalm 23:5.

AMONG the stories that will live forever, is the story of the search for the Holy Grail. Tennyson has immortalized the story in his tales of King Arthur and the knights of the Round Table. The knight Percivale declares the nobleness of the quest in these words, "But the sweet vision of the Holy Grail

rove me from all vain glories, rivalries, and earthly heats that spring and sparkle out among us in the jousts, while women watch who wins, who falls; and waste the spiritual strength within us, better offer'd up to Heaven."

In the literature of many countries there are stories of those who go in search of the sacred chalice. The cup so much prized and sought after is the one our Lord used at the Last Supper. Too often men have longed to possess the sacred vessels spoken of in Scripture, but have failed to lay hold of the great spiritual truths they symbolized. It is not otherwise in this matter of the cup our Lord used at the institution of the sacred Supper.

The cup is a common vessel, one of the simplest used by man. It is essential. It is often used as a figurative expression in the Scripture. What is its significance? What does it represent? The Psalmist said, "My cup runneth over." How suggestive that is. In this, the world's best loved poem, the climax comes in the sense of the protecting care of God. He has been singing about faith and trust and the leading of the great Shepherd. The center of his rejoicing comes when the blessings of God are recounted, "My cup runneth over."

Washington, Pa.

The richest blessing comes to the believer when he discovers the meaning of the cup for himself. Every child of God has the overflowing cup. We may not realize how brimming full our cup of blessing is. At Thanksgiving time most people will admit that the blessings of God have far outshone anything that they had deserved. God walks with His own along the quiet paths of life also. Our lives are like the sweet singer of Israel—they are beset by sunshine and shadow, light and darkness, but always, if we have the faith we can realize that the good Shepherd is our Guide. To people who were baffled and beaten and defeated, Jesus was always saying, "I am the way, the truth, and the life."

If you will open your Bible and study the references to the cup you will discover at least four significant truths for life. For example, there is the cup of sorrow, always present. In the eleventh Psalm it is written, "Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup." Isaiah speaks of the cup of "staggering". No one in our day doubts but that the judgment of God has come upon the wicked.

As Jesus moves toward the hour of His passion He inquires of His disciples, "Are ye able to drink the cup that I am about to drink?" Little knowing what was in store for Him or them they very glibly said, "We are able." Our Lord soon came to the great hour in Gethsemane, where He prayed, "If it be possible, let this cup pass from me." In the great hours of suffering and trial men and women have come to know something of the meaning of these words.

Insofar as the overflowing cup of sorrow comes to men there is also the cup of consolation. With the bitter experiences that cross the pathway of the just there is also the

strengthening power of our God. The Apostle found the sustaining power of God in the trying hour, for he heard the voice of God saying unto him, "My grace is sufficient for thee: for my strength is made perfect in weakness."

Then, too, a sweet singer in Israel exclaims, "I will take the cup of salvation, and call upon the name of the Lord." That comes out of the goodness of God. We have not improved upon this old term, "salvation". It is the center of man's struggle. What he wants is security, protection for the life that now is. The ancient saint thought of the security from the wild beast or the terrors by night. The modern man thinks of the need of security for himself and family. But, the term goes out and beyond any mere deliverance from the ills of society. Man wants the assurance of the love of God and acceptance by the Saviour of us all. The cup of salvation in that sense is overflowing, for Jesus was always saying, "Whosoever will may come."

Naturally, there comes also the cup of joy. The Psalmist found that, "My cup runneth over." Well up in the heart of every Christian is the spirit of joy and gladness. In a world of beauty and love the child of God holds the hope for better things. He alone can join the poet in saying,

"Thou art, O God, the life and light  
Of all this wondrous world we see;  
Its glow by day, its smile by night,  
Are but reflections caught from Thee;  
Where'er we turn, Thy glories shine,  
And all things fair and bright are Thine."

There is no doubt but that we are on the receiving end of the universe. A gracious heavenly Father will not let His children down. We can count upon Him in all the circumstances of life. We can take the cup offered in the realization that the Eternal Comforter is ours. It is a very personal thing, "My cup." An old hymn puts the thought this way:

"Count your blessings one by one.  
—See what God hath done."

And Wesley sang,

"Oh for a thousand tongues to sing  
My great Redeemer's praise."

The saints of God have always felt the sustaining power of the love of God. We are the recipients of divine love and grace. We must never feel that John 3:16 is a common expression. Its familiarity must not dim the significance of its truth. Like the noble

knight in search of the holy chalice we must continue our search for the riches of grace. However full our cup may be there is always more of divine love that will flow into it.

Naturally, the thankful heart asks the question, what is my responsibility? What is the obligation of the overflowing heart? "My cup runneth over." There is the suggestion of the giving life, the life that is forever enriching and blessing life about it. The common illustration of the waters of the Jordan has pointed to it. Far north at the waters of Merom the river starts, and it flows into the Sea of Galilee, and on through a country of unprecedented barrenness goes the Jordan everywhere bringing fertility and life. Then, it stops in the Dead Sea. Some lives are like that, barren and unfruitful.

Contrast with that the story of the four lepers who came to the camp of the Syrian only to find that the enemies of Israel had fled. There was food and plenty, but instead of keeping it to themselves they said one to another, "We do not well; this is a day of good tidings, and we hold our peace."

The needs of the world are appalling, both materially and spiritually. America has responded to the great needs of men and women and little children for food and clothing. We dare not fail them in the hour of spiritual hunger. God has given unto us the overflowing cup. Our lavish expenditures and luxuries have become a byword. How much do we give toward the spreading of the Gospel? The opportunities for Christian service were never greater. The times present an imperative call. Our Lord is still saying, "Go ye." The church must recapture the vision of a world away from God and seek to bring to it the message of redeeming love.

Taking the cup in the holy hour of Communion has its responsibilities. Great religious experiences become dynamic when they are shared with others. Out from the Table of the Lord Christians should go with the holy determination to make Christian known to men. The search for the holy chalice finds its fullest realization when Christians serve the Lord Christ in ministering to others.

#### The Fairplay Community Church

The second highest Presbyterian church in the United States (ten thousand feet) was built in 1874 when Colorado was still a territory, by Sheldon Jackson, the great Presbyterian missionary, orator, writer and explorer. It was a rip-roaring western gold mining town that he came to in 1872 and organized the congregation of 8 members.



# JESUS IS THE WORD

RICHARD LEE JAMES

Text: Matt. 17:5. *Hear ye him.*

TO MANY observers the Christian Church seems a divisive force in modern society. Recent reports indicate that there are 356 varieties of religions in America. Not only do these differences exist in the Christian faith, but within local congregations many other divisions exist concerning financial policies, church government, building locations, choice of leaders, teachers, ministers and a host of other matters. In recent weeks the question has been put to me, "Why is it that people who seem to get along in other organizations, differ so readily in the church?" It is a thoughtful question and worthy of our consideration.

## The Nature of Church Membership

An appropriate place to begin is with an analysis of the church membership. Humans tend to develop emotional ties with those things and institutions which carry them through periods of stress in life. The youth has a tie of comradeship with members of the team, the railroad engineer has pride in his locomotive and the skipper in his ship. Around these emotional ties, traditional forms of behaviour grow up, such as the custom of the captain going down with his ship.

The church as a saving institution has carried many of its members through periods of stress to a finer relationship in life. It has released many from dread and fear. When physicians have given up in hopelessness, faith instilled by the church has stood the person in good stead and enabled him to rise above fear. Where illness meant loss of wages and hunger for the members of the family, the compassion generated by the church cared for the needs of such persons thus banishing the fears of illness. Loneliness, one of the fears of the human soul, has been overcome in the "Apostles' fellowship" and the communion of the saints. Death, hell, torment, failure, disgrace, as fears of the human breast, have all been overcome for some member of the average Christian congregation. To them, the words of Paul, "I can do all things through Christ who strengthened me," have become an actual experience.

It becomes apparent then, that differences within the congregation are not merely intellectual and impersonal, but involve the emotions. When one's cherished habit of action is

Richmond, Va.

challenged, love for that habit is also at stake. Resentment at the intrusion follows and anger is aroused. Once this occurs, the solution of the difficulty can no longer be achieved along lines of reasoning but by mediation and forgiveness. The emotional nature of church membership makes it imperative that leaders in the church understand this fact and take it into consideration in dealing with each other.

On the other hand, the church is an inclusive organization, taking into its corporate fellowship persons of all backgrounds. There are various nationalities, wage levels, all stages of educational training, liberal and fundamentalist, rural and urban, dweller of the slums and the debutante. Look at the names on our church roll and think of the personal history they suggest: Marchetti, Kruse, Johnson, Emmenhauser, Mason, Niedermeyer, O'Flaherty, Siegfried, Jones, Wiles, Shifflett. They represent New England, the Deep South, Virginia, and the West. They come from the hills, the plains and the seashore. Politically they are Republicans, Democrats and Independents. They come from the Catholics, Methodists, Presbyterians, Baptists, Episcopalians, Lutherans, Quakers, Congregational Christian, Christian and several other denominations.

With this variety of background, differences of thinking are compelled to arise at any given point of action. Whenever it becomes necessary for the church to take a stand differences spring up like mushrooms. Discussion and compromise is the only method by which unity of action can be achieved. This has been the historic procedure throughout the church. The first great Christian controversy, recorded in the 15th Chapter of Acts, was settled by compromise. All the great creeds of the faith are compromise statements. Whenever a division of opinion has arisen, if solved, it was because each side was willing to compromise on a substitute.

## The Church Is Different from Other Groups

In other groups of community life, persons are drawn together on a single interest. Service clubs, garden clubs, bridge clubs and hobby clubs, unite persons on a single interest. Even as limited as is the scope of interest in such clubs there are many occasions in which men differ. But the churches have men and women from all these varying interests. Within the church there are members of the Sons of The

American Legion, the Fellowship of Reconciliation, The American Legion, Pacifists and other as widely divergent groups.

### Paul Suggested an Ideal for the Church

In the letter to the Colossians, Paul writes, "Wherefore there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, bond nor free, but Christ is all and in all." (Col. 3:11). Here Paul was stating an ideal for the church. He knew that such a statement did not actually describe the church of the time. No one knew better than he that such universal unity did not exist among the brethren. At Lystra, he was stoned because the Judiazers stirred up trouble. The point of their argument was that Gentiles must first be circumcized before they were eligible to become Christians. Paul argued and practiced the opposite. Certainly there was circumcision and uncircumcision in the church. At Jerusalem Paul was arrested because the Jews charged him with taking a Grecian into the Jewish Temple. There was surely Jew and Greek in the church there. In Rome as a prisoner, Paul wrote a letter to one Philemon, a slave-holder, on behalf of a runaway slave whom he had converted. There was definitely a difference in the Laodicean church between bond and free. All of these instances only serve to show that against this background of division and conflict, Paul held up the ideal of Christ as the great Shepherd who drew all His flock into His fold.

### Jesus Christ Is the Word

This is the significance of the statement in John's Gospel, "In the beginning was the word and the word was with God and the word was God . . . And the word became flesh and dwelt among men." (John 1:1ff). In Jesus all the commands of God are fulfilled. He is the last word. The Old Testament teachings must be judged in the light of His life. What is of value in the Old Testament is fulfilled in Him. He is the latest word from God and takes precedence over all previous commands.

### This Has a Meaning for the Church Today

Let us think again of Paul's ideal. He wrote to the Colossians, "Christ is all and in all." He recognized that there were divisions in the life of the church. As we have already seen, he knew their devastating effects only too well at first hand. He had personally suffered physical hardships because of them. This gives us the first principle concerning divisions in the church today. When you are brought face to face with them, you are under some compulsion

as Christians to act like Paul did about them. Through all his ministry we never learn of Paul ever becoming bitter regarding these divisions. On one occasion he mentions a trusted companion forsaking him and says, "May the Lord forgive him." Another time he mentions a certain fellow doing him much harm and says, "The Lord will repay him." In other words, Paul never let the divisions blur the central purpose of his faith, "Christ is all and in all."

Another aspect of this faith of Paul in proclaiming Christ, is the uniting effect which the Word has upon the world. There were divisions along the lines of race, of freedom, of wealth, of nationality, of education, of every conceivable position of faith. But these are the unimportant things, says Paul. "Wherefore there is neither Greek nor Jew . . . but Christ is all." That is to say, that when we look at the world through the eyes of a Christian, we focus our attention not upon the superficial and accidental circumstances of life, but upon the essential humanity of all people. When we come down to the bedrock of that humanity, we are all children before the Father of all . . . "Who has created of one blood all the races." It is like looking into a kaleidoscope. As one turns the scope, the colored glass pieces form themselves into various patterns and color schemes. But there is usually one central pattern which takes all the varied pieces into itself and makes one united picture. So with Christ. Humanity forms itself into many patterns in interest and the centers of the various groups are often divisive. But as the scope of the centuries turns around we perceive that there is one central pattern for all the members of the race. Jesus Christ is the center of that great pattern. Jesus is the Word of God for distraught humanity. In Him humanity finds its highest expression.

Another thing to remember is that Christ is in all. This is the point at which the danger usually arises in our meetings of the church. Yes, Christ is in the one who is wrong as well as the one who is right. Do you remember the story of the Prodigal son? When the son erred, did the father cast him off and forget him? No! The father's heart went with him through all his sorrows and hardships and when he returned there was feasting and rejoicing. The love of the father was never lost because the son had erred. Jesus told that story to show the love of God. The love of God is with those who err as well as those who are right. That is why it is possible to have God with you and be wrong at the same time. God is with us in our sins as well as our righteous acts. He will not forsake us nor leave us. Therefore,



behooves us to go even further than the consciousness that God is with us, to the certainty of even more, so, what we do is in keeping with what He desires us to do. Though youth forsake the desires of the parents, and a few of the parents forsake the youth, mothers and fathers stand by and help them out of their troubles. In church divisions, God is with those who are wrong as well as those who are right. Having God with us is no certainty that we are doing His will.

"I am persuaded that neither life nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus." (Rom. 8. 38-39). If, therefore, none of these things can separate us from God's love, the implication which naturally follows is that they ought not to separate us from one another. If the love of God is not sufficient to help us rise above our private likes and dislikes, to combat our prejudices, to overcome our personal differences, it will have very little power to overcome other evils in the world. If the love of God is not able to help me respect the individual Chinaman who lives in our com-

munity, I doubt its ability to save the Chinaman who lives across the ocean. The love of God must be wrought in us as individuals acting with each other. It gains power as we let it find expression in our dealings with each other.

There are differences in the church today as there have always been differences in the church. These differences are often caused by the different background in the thinking of members. Some persons have been told one thing and others another thing. But the last word for our day is the word of Jesus Christ. No matter what you may have been told as a youth, or what the centuries before us have believed about the will of God, the latest word for our generation is the Gospel of Jesus Christ. In the beginning was the Word, and the Word was with God and the Word was God, and the Word became flesh and dwelt among men." Jesus Christ, our Lord is that Word. And men, today, as in the days of John the Baptist, would do well to hearken to the word of God as it says, "This is my beloved son in whom I am well pleased, 'Hear ye Him.'"

# THE MEANING OF THE CROSS

MARION GERARD GOSSELINK, D.D.

Text: "*And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross that he might bear it after Jesus.*"—Matt. 27:32.

It is the time of the Passover in Jerusalem. A large crowd has gathered there from all parts where the Jews have settled. Among the throng is one Simon from the country of Cyrene which is located in northern Africa. This man was evidently a farmer who had come to celebrate the feast.

Simon saw something which made him shudder. A band of Roman soldiers came down the street to escort to the place of execution a man who had been condemned to die the death of the lowest criminal. It was a kind face and a sorrowful that he beheld. The body of the victim was tottering under the weight of the heavy timber which He was compelled to carry according to the plan of that most terrible form of capital punishment, crucifixion. He

stood rooted to the spot as he beheld this poor man going to His death. He hears the crowd tell that it is Jesus of Nazareth, the teacher who claimed to be the king of the Jews. He sees Jesus fall exhausted, unable to stand up under the severe strain of flagellation which had preceded this forced march.

The soldiers have no sympathy for a criminal, but seeing that their charge can not carry the cross, and wishing to get done with their part of the work they look about for a strong man to carry it in Jesus' place. Their eyes rest upon Simon and they press him into service. The innocent bystander has become a party to the crucifixion scene against his will, but he dare not disobey the commands of the Roman soldiers. Put yourself in his place. What would you have done?

## I. Horror of the Cross

The cross is not a mystic symbol to be kissed, which will work miracles. It stands for the depth of humiliation to which Jesus stooped in order that He might give His life a ransom

for many. It is His example of sacrifice. It is the center of Christianity. It is not an object of the past. It is present with us. No man can be a Christian without bearing one. Jesus said, "If any man would come after me, let him deny himself, and take up his cross and follow me." We must try to realize what Jesus endured before and at Calvary, even though faintly, in order that we may catch the purpose of it all, so that we as true followers of Him may live lives of sacrifice for our fellow-men.

"Must Jesus bear the cross alone  
And all the world go free?  
No there's a cross for everyone,  
And there's a cross for me."

## II. Unexpectedness of the Cross

Simon left his home in Cyrene little dreaming that he would be called upon to be a participant in the world drama which was being enacted at that time. His only motive was to celebrate the Passover, as all orthodox Jews did. He was not aware that he was to help make history. Suddenly, without any warning, he was called upon to bear the load of the Cross. Isn't that the way our crosses come to us? As a bolt out of a clear sky, and then when the going is not smooth and the burden heavy we wonder why we should have been singled out.

Let us strike from our thinking that our crosses are for our punishment. That is a lie originated by the father of lies. God does not willingly grieve or afflict the children of men. Crosses are given to us for discipline. "Thou therefore endure hardness as a good soldier of Jesus Christ."

The aspect of the unexpected is a great blessing. If we knew beforehand the things which were in store for us, we would fret and worry and seek to avoid the difficult which after all is designed for our best.

## III. The Compulsion of the Cross

Simon had no choice in the matter. "They laid hold upon him," says the record. There was no option; no volunteering. He was pressed into service by the soldiery. They didn't give him a chance to say "No." Unfair, you will say? No, they had that prerogative, just as a sheriff can deputize men to aid him. Now, compulsion is characteristic of the Cross. We have no choice in the matter. If we did, it would very likely not be a cross. We would choose the easier way. We would pray only part of the prayer which Jesus offered in Gethsemane and say "Let this cup pass from me." We would repeat that over and over

again, if that would change matters. But Jesus didn't stop there; He added, "Nevertheless not my will but thine be done." He could not avoid the cross if He wished to do the work for which He came into the world. If He had we would still be without hope, in our sins.

There is no virtue in doing a thing merely because you are forced to do it, but if with that compulsion comes consent and willingness then there is virtue in it.

## IV. The Severity of the Cross

It was no easy matter for Simon to carry those heavy timbers. The first few steps were not so bad. The strangeness and the suddenness of it all took his mind away from the physical strain, but as the procession moved on the weight bore down upon him more heavily. He grew weary and footsore and longed for the command to halt. He must have sighed with relief when Golgotha was reached.

Yes, it was strenuous, and the crosses we are called upon to bear are sometimes very heavy and trying. Day after day, night after night in sickness, anxiety, pain, affliction without letup perhaps, and we are led to exclaim, "Lord, how long?" Such crosses test character as well as our trust in God. If God is left out of life at such a time becomes a hum-drum existence, mere drudgery. With Him, the way the Cross leads to the Crown; to the victorious life. There is no other way to eternal life.

Hard work is a cross. How many people shirk or complain when they are called upon to do it. It is the best discipline imaginable and a sure road to success. Harry Lauder, the famous Scotch comedian once asked, "Why do so few people sing at their work?" The answer to this question lies largely in the fact that they do not realize the blessedness and glory of work. It is looked upon by many as a necessary evil rather than an essential part of life. Thank God for the gift of work. It is sacred. It is not merely going through certain motions in order to obtain money for our wants. It is good, earnest, conscientious effort exerted for the glory of God and the interests of his fellowmen and the dedication of brain and brawn to that end. With such a conception of labor will come the spirit of gladness which finds expression in song.

## V. The Fellowship of the Cross

To Simon, it was a solitary task. He was the only man to do it. The rest were looking on while he was exerting himself. It seemed to him that he was all alone, but he was not for there at his side was Jesus. He was in fellowship with the divine Victim. All tho



to bear the cross share in the divine suffering. This includes all kindreds and nations, eyes and tongues who call upon His name. There is nothing that binds us together like common suffering. Before the cross, all barriers are levelled. It gives us the same viewpoint. So the Cross links up with Christ and through Him with all of His followers. "If we suffer with Him we shall also reign with Him."

## VI. The Triumph of the Cross

To Simon, the cross meant defeat and impending disaster, and this view, humanly speaking, would seem right. Men fear death because it means the end of activity. Christ's period of ministry ended seemingly at Golgotha. Even His disciples had given up their Kingdom dream. They viewed the Cross as a shame, a disgrace and the termination of all their hopes, when in fact it foreshadowed the sunrise of the resurrection morn. Simon was helping to consummate that triumph.

Too often we stop at the Cross and forget to look into the empty tomb. The Cross was absolutely necessary for the triumph of the Christ. It was the only way to save the world.

Life through death is the inexorable law of God. For you and me it is the only way to life. Without the Cross there is no Crown. "He that loseth his life for My sake shall find it." To bear the Cross after Jesus is the manly, the heroic, the challenging, and the only worthwhile task in the world.

When the Emperor Constantine was leading his hosts against the barbarian hordes to determine whether the world would be pagan or Christian, he saw a flaming cross in the heavens emblazoned with letters of fire, "In this sign thou shalt conquer." The forces of Christianity were victorious at that time, and they shall always be whenever conquests are made, not by force of arms, but by the compelling power of the Cross of Christ. "And I, if I be lifted up from the earth will draw all men unto me."

It is only through sacrifice that real victory comes. That is the meaning of the Cross. "Take up your cross daily and follow Me," says Christ.

"I gave, I gave my life for thee,  
What hast thou given for me?"

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# WHAT IS MONEY?

GEORGE McPHERSON HUNTER

HERE is a popular saying that "money talks". True. It speaks loud and long in every generation.

For good and evil it is powerful, and pervasive in American life, a yark-stick to measure, a scale to weigh men and things. Without money our ordinary life would be reduced to the level of barter, and a Church collection might be, as it is in West Africa, made up of chickens, eggs and cocoanuts.

But what is money?

There are thousands of books on finance written in the dialect of the bankers. And the bankers, who handle money, say "it's a medium of exchange, a symbol of value."

Money is the means by which a man's service is exchanged for goods or what we get in exchange for service.

A dollar bill is personality turned into money.

By skill in handcraft, knowledge of sciences, arts, nimbleness of fingers at a machine,

Winnington, West Va.

ability to teach and impart knowledge, power of muscle or brain—all these may be in a dollar bill.

Money is the expression of a man's character, it's a part of himself turned into cash.

Ask a man three questions, "How did he get his money," "how does he spend his money," and lastly "what does he think about money." If you know these things about any man, you know the man. . . .

Once on a train I met a young Benedictine, a splendid young fellow, cultured gentle soul. We had both been supplying Churches and he looked rather pale. I learned he did not eat until he returned to the monastery.

"Have you no money?" I asked.

"Yes, I have the fee for the supply, but I give that to the head of the institution."

"Do you never get any money?" I asked him in surprise.

"Oh no."

He had taken a vow of poverty.

Then I began to wonder, and think about how much beneficial, educational and religious work that had been done in the world by men who were poor, and worked without money or price.

Martin Luther died a poor man. John Knox had a little or nothing of this world's goods. John Calvin asked for an overcoat, and a cask of wine. John Wesley left only fifty dollars, and General Booth only two hundred and fifty dollars.

The three men who made Germany, Hegel, a philosopher; and the two German Jews who created Socialism, Naziism, Fascism and Communism were poor men.

Francis, of Assisi, founder of the Franciscan order, a beautiful character, who called the birds "His little sisters," declared he was "united in wedlock with Lady Poverty."

It's the testimony of and seemingly the common experience—that if you want to bless the world in any exceptional way, poverty is the first condition of success. Then by the same token, and experience if you want to be maligned, envied, slandered and stand alone in the world, gather to yourself great riches.

"How does a man spend his money?"

Take this as a revelation in character.

I caught on the radio the report of the proceeds of a fight in Madison Square Garden in New York. About one hundred and forty thousand dollars were taken at the gate.

Then we knew about the nineteen thousand people who attended that match in New York City. Their tastes and pleasures.

There's an immense pile of buildings on Fifth Avenue, New York, chief seat of the radio industry, publishing houses, consulates, oil and iron companies. The money spent reveals to all who pass by, the mind and taste of a thinker in constructive enterprise. By spending money he revealed himself.

Another man built libraries in every considerable town in America. And he gave organs to Churches saying caustically, "I can endorse what the organ does, but I cannot subscribe to what the preacher says."

There he was telling us how he felt inside by the way he spent his money.

Listen closely for I tell you a secret out of heaven. If you ever see the glory of God in the face of His son, our Lord, then you will see money as God sees it.

You can then take something out of your muscle, brain, skill of fingers and in the form of money help China or Mannington. Money is the one naturalized object of all lands. It can speak any language, go anywhere, do any work wherever the sun shines.

By your money you can heal the sick in Africa, teach the Chinese in China, build a new civilization in Persia, and spread light in Abyssinia and Egypt.

By money we send souls into hell or lift them up to paradise and the presence of the angels, even our own souls.

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## JUNIOR PULPIT

### Being In a Fog

There are so many, many things around and about us, that we are finding out things we never knew before, every day. That is the way little folks and even grown folks grow for when we stop learning new things we stop growing, all of us.

I learned something that was new to me just the other day. Did you ever know that there is such a thing as "blind man's fog." Fog, that kind that covers everything like a cloud and makes driving and cycling not only hard but dangerous, is something we see with our eyes. But a blind man has no sight so he can't see that kind of fog. But he does have his own kind and it is only what we call the wind.

When a sightless person is walking along and finding his way about town he listens to the echoes of his own footsteps, and the sound made by other people. The sounds that reach the ears of a sightless person tell him, often whether it is safe to go ahead or not.

But when a windy day comes along the wind blowing interferes with their hearing and makes sounds indistinct and confusing. Often the wind carries away the very sounds on which they depend.

Finding one's way by listening to the reflected sounds is somewhat like our marvelous Radar. With Radar it is electric echoes that bounce back to tell of danger ahead or below a flying plane, for instance.

But whether it is Radar or the sound of the feet of the sightless one, as he walks along, the way, one thing is true of both. In each case something must be sent out before it can echo back. That something is sent out into the dark uncertainty that lies ahead and what comes back serves as a safe and sure guide.

Did you ever think of your prayers as being like Radar? They are just that. We send our prayers into the unseen and the answers that come back give us the safest guidance to be found anywhere, and it is guidance we need constantly if we are to stay on the right road.



ough life and be safe. We send out our  
yer, knowing well that it will be answered,  
ybe not as we expected or even wanted, but  
y will all be answered and we will soon  
n, when we pray, that Jesus will be near  
always to help us over our difficulties and  
ough our perils, every step of the way.

—Adapted.

## Pin-wheel or Airplane

Did you little folks ever make a pin-wheel.  
fun. You just take a square piece of pa-  
draw lines with a pencil from opposite  
ners, make a pin-hole where they cross and  
h a pair of scissors carefully cut the paper  
m each corner to about an inch from the  
ter pin-hole. Then you run a pin through  
ry other cut corner piece, put the pin  
ough the pin-hole in the center and tack it  
wn on a little stick for a handle. When  
blow at the little four-cornered star-like  
eel or let a gentle breeze blow on it, it  
ns around delightfully. You can even make  
in go by holding them over your hot-air  
isters at home in the winter time.

That's only one of countless things a wee  
le bit of wind or air can do. You see  
other thing that wind can do every time  
see an airplane in flight. And that is  
ch like your pin-wheel, only instead of the  
nd making the wheel go round, the air-  
ine propellor is made to go round by an  
gine, and when it flies around fast it makes  
id and forces the airplane to fly, pushed  
ng by the wind it makes.

You see, the chief difference, or at least a  
y noticeable difference between the airplane  
d the pin-wheel lies in whether the wheel is  
ng spun around by wind that is blowing on  
or if it is turning itself and making the  
nd.

Now there are people, even little folks,  
ne of whom I could name if I wanted to,  
o are pretty much like the pin-wheel. If  
neone doesn't help them like the wind helps  
pin-wheel, they simply stand there doing  
hing. And, happily there are others who  
like the airplane, they keep busy them-  
ves and by their own efforts keep moving  
ng in fine shape.

You boys get big muscles by using them.  
you never used your arm, say, there would  
er be any muscle in it. Your mind grows,  
ir body grows, only when you exercise them.  
d that same thing holds for your soul too.  
grows as you exercise it. You are exer-  
ng it right now. Give it all the nourish-

ment you can and exercise it, for the world  
needs folks with big souls today more than it  
ever did before.

## The Best Seller

Our English language is very full of most  
interesting expressions. Even our modern  
slang has its interesting sidelights and certain-  
ly it is expressive. Just where many of our  
sayings come from, how they originated, makes  
a fascinating study. There are too many of  
them to enumerate, and I suppose every com-  
bination of words gives us something to think  
about.

Take the words "on the shelf," for example.  
You know what a shelf is. Father's office has  
them. Mother's cupboard has them. You may  
have them in your own room. Most of them  
are full of books, or toys or good things to  
eat. Those shelves are valuable as storage  
space. They are very necessary whatever we  
do.

But did you ever hear of a man being "put  
on the shelf"? Wouldn't a man look funny  
on a shelf? Of course, when we say that we  
don't mean he is actually on a shelf, but only  
that he has been set aside, or retired or some-  
times, even "canned" from his job, and that  
is another funny use of a word, for a man  
can't ever be "canned" or "fired" in the lit-  
eral sense of the word.

Now you can generally tell just what kind  
of a person one is by what he or she keeps  
on his shelf. What do you have on your  
shelf? Have you looked lately to see? I  
imagine you'd find a lot of things on your  
shelves you thought you had lost. You'd prob-  
ably be surprised and glad to find what you  
have on those shelves of yours, things you want  
and need and think you have lost.

Many times things are put on the shelf and  
left there and never taken out again. There  
are countless Bibles that have been left on  
shelves and never taken down to be read. That  
is an awful thing.

If you left your Arithmetic book or your  
Nature book or your Grammar book on the  
shelf, how could you ever expect to learn any-  
thing about Arithmetic or Nature or Gram-  
mar? You couldn't learn a thing about any  
of them. And you can't learn about our  
Christian faith, and cleanliness of life and  
what makes a good man or woman either, if  
you leave the Book that tells you about these  
things on the shelf. Keep your Bible out  
where you won't forget to read it regularly,  
for little boys and little girls need to read this

great book, as well as older folks. We like to read the so-called "best sellers". There are more Bibles sold each year than any one other book. If you want to read the very "best seller" keep your Bibles off your shelves.

# OUTLINES

CLAUDE R. SHAVER

## The Challenge of a New Year

*Text: Arise go over Jordan . . . unto the land that I do give thee . . . Be thou strong and very courageous. Joshua 1:2, 7.*

The New Year, like the new country of Joshua's day, confronts us with certain common difficulties; along with which are certain resources of faith and action.

- I. There are unknown and untried experiences. No two years are alike. We may count upon some surprises; some familiar obstacles, and encouragements. There is a guide-book, which helped Joshua and is available for us today: "This book of the law." (Ch. 1:7, 8)
- II. Resolution and courage are necessary. There is such a thing as "good" courage grounded in a righteous purpose and an unselfish spirit. Concentration and careful study of—"What is God's will for me"—in the light of Divine truth will strengthen.
- III. The comradeship of congenial travelers is also assured. Travelers who hold kindred beliefs and who sympathize with our objectives. Family religion is comforting and should be sustained. (Vs. 14)
- IV. Conformity to the law promises prosperity and success; but material values should not be the only consideration. (Deut. 11: 18, 19)

## Numbering Our Days—A Fine Art

*Text: So teach us to number our days, that we may get us an heart of wisdom.—Ps. 90: 12.*

This "new year talk with God," spoken by the Psalmist so long ago, might have been written for our own day and generation. "Making the days count" is a wholesome life policy for young and old.

- I. Truly a fine art. We study the science of mathematics in order to make a cor-

rect valuation of merchandise, money and property of all kinds. Truly the passing days are valuable and it requires wisdom to appraise them. Workmen reduce their service to society to eight hours per day, called "time." Yet time can be wasted; as well as utilized.

- II. Time is not measured literally by clocks or calendars. Its value depends upon usage—upon "what we put into it."

We live in deeds, not years; in thoughts, not breaths:

In feelings, not in figures on a dial.

We should count time by heart throbs. H  
lives most

Who thinks deeply, feels kindly and act  
nobly.

The farmer's lad, who counts and candle eggs, comes upon a spoiled one which he tosses aside saying, "Spoiled ones don't count. Likewise, when moments of opportunity are wasted, he should say, "The spoiled ones are lost."

- III. Concentration and high thinking, with thoughts lifted by the eternal God, is in order. How precious are thy thoughts O God. (Ps. 139: 17)

Life is a sheet of paper white, whereon each one of us may write

His word, or two—and then comes night

Though thou hast time but for a line, but that sublime.

Not failure, but low aim is crime.

## New Year Plans

*Psalm 27.*

Do you want to make a *new start*? Build on the three thoughts about God:

1. He is Light, and can bring you wisdom and understanding.
2. He is Salvation, and can bring you a feeling of safety and comfort.
3. He is Strength, and can uphold your purpose and courage in any just and righteous cause, especially your own well being.

*The year ahead; a path with 365 individual parts. You can see your way on that path by light from within, John 1:9; light from without, Psalm 119:105.*

*How to be safe; fear of hazards to life and limb can be overcome, Psalm 119:117.*

*How to be strong; "A Mighty Fortress is Our God." Look to him constantly, Psalm 27, verse 1. Never detach yourself from him, Psalm 73:17. Pray at all times—*

for all things, Psalm 27, 5-6.

for Mercy, v. 7.

for a sight of God's face, v. 8.

for his continued presence, vs. 9 and 10.

for his guidance, v. 11.

for deliverance from fear and danger, v. 12.

for all times, pray unceasingly.



# ILLUSTRATIONS

WM. J. HART, D.D.

## Redemption of a Slave

*alm 21: 1-6. " . . . And thou gavest it him, even length of days for ever and ever."*

The oldest citizen of the United States died in Didalia, Georgia, December 22, when Rev. James (Uncle Jim) Walter Wilson, venerable Negro preacher, died at the age of 120. Mr. Wilson was born in slavery on the Walden plantation. His official census record showed May 15, 1825, as his birthday. He worked as a farm hand until he was 100 years old and was ordained a Baptist minister after having attained that age—a record. He served Negro Baptist churches as pastor until he was 117 years old. Mr. Wilson probably had worked more hours than any man in the Christian era, starting when four years old as a plantation hand. He worked thirteen hours a day for 111 years. His working hours totaled 527,000. He was a good reader and spoke fairly good English, free of Negro idioms. His favorite reading was the Bible, which he consulted daily. His philosophy of life was, "Live temperate and obey the laws of God." He enjoyed the promise: "With long life will I satisfy him, and show him my salvation."—*Watchman-Examiner*.

## Prayer

*alm 22:4. "Our fathers trusted in thee."*

Prayer reveals the sacredness of life. In prayer, I come face to face with my soul, and there I behold in that brief moment of retirement from the world's rush and flare the grand possibilities of life. In the light which streams from the Golden Altar, I can see not only the weakness of my life, but also its possible and divinely intended greatness. Our own prayers for ourselves, the prayers of others for us, and Christ's prayers on our behalf, even as he prayed for Peter—these prayers invest each one of us with a sacred interest and remind us that we have a never-dying soul to save.—*Marjorie E. Macartney*.

## Personal Evangelism

*Matt. 28:19. "Go ye therefore and teach all nations, baptising them . . ."*

Behind the frequent generalities of evangelism news are such personal stories as that of the president of a Woman's Society in Mis-

souri, only representative of her pastorless church at a district meeting, who went home inspired, and two weeks later phoned the superintendent to come and baptize fourteen persons she had won to Christ.

Or, the story of a one-legged man who walks Missouri back country with a crutch, and who was visited recently by the district lay leader. He made a gift of \$500 he had saved in his tithe for the Crusade for Christ. Or, the story of Virginia Conference children, who offered \$11,000 in coin cards, increased their World Service, and sent "Togs in a Towel" to needy European children.

Or, there is the story of Rev. Stanley Ross, accepted supply pastor of three years' experience on Greendale, a ten-point circuit in Abingdon District, Holston Conference, who won ten at a recent revival on confession, eight of them baptisms. One was a man who lived three miles back in the mountains from the nearest road. Mr. Ross walked in to see him, found him tying tobacco, and said nothing for a while, but began to tie tobacco with him. After a time he asked the man about his need and invited him to the meetings. The man came and was converted.—*David L. Taylor, Christian Advocate, January 10, 1946*.

## My Faith

*Matt. 9:9. " . . . And he saith unto him, Follow Me. And he arose, and followed him."*

I sometimes look upon my journey in time as though it were taken on a highway. Like other highways, it has a paved center portion wide enough for me to move forward without interfering with my fellow travelers; it has gravel shoulders on which I may drive if I get off the pavement; and it has ditches into which I may be forced by an accident or my own carelessness.

Along life's highway there are also innumerable signs to guide me. If I allow myself to be guided by them, I find that it is not very difficult to stay on the pavement.

My faith is to me the guide which makes it possible to travel through life with a minimum of trouble and a maximum of happiness. To be sure, I must be continually alert to watch faith's signs and obey them.

If I leave my faith for a moment, I find myself in the gravel where the going is harder, and I know I would be at once in life's ditch of disaster if I completely ignored my faith.

My faith guides not only me but others—family and friends. I pray God that I may

never lose sight of my faith, lest the signs be withdrawn from the use of those who follow.  
—Niles H. Barnard.

## Kindling Gospel Fires

*Isa. 50: 10-11. "Behold, all ye that kindle a fire . . ."*

*Ezek. 20:48. "And all flesh shall see that I the Lord have kindled it: it shall not be quenched."*

Sunday after Sunday a certain man in a rural community came early to the little Sunday school and kindled the fires. But he would not stay for the service, though the members of his family were active in the school.

One day, however, he decided to remain and that day the gospel message touched his heart, and he became one of the leaders of the school. In a short time he became so interested in serving Christ through the Sunday school that he went every Sunday to superintend another school nineteen miles away. Later on he moved to another part of his state where his denomination made him lay preacher for several churches.—*Sunday School World*, Feb., 1946.

## Keeping Alive Thoughts of Our Heritage

*Lev. 23: 20-21. "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared; . . ."*

*Also, Lev. 23: 1-17.*

God created man and understands him. The people of Israel, for centuries in pagan lands, had absorbed pagan worship ceremonies. New religious habits had to be developed, and remarkable interventions of the God of Israel had been witnessed. These events must be kept perpetually alive in the hearts and minds of Israel, above all the absolute dependence of the nation upon God must never be forgotten, or disaster would surely follow.

How keep the past alive? How keep green the memory of God's grace and intervention in the affairs of a nation? God gave the answer, by directing the nation to keep alive its memories of sacred happenings through observing special days; reminders and refreshers of God's guidance in the affairs of the nation. "Out of sight is out of mind!" What we do not see, we soon forget! This is human, and God knows it. The lessons of how God purposed to keep alive the religious and spiritual consciousness of Israel apply to us as a nation

equally well. Organizations of all kinds, who perpetuate themselves through the years, give thought to reviewing their accomplishments, have gatherings to commemorate the history and make plans for new achievements.

So we should do as a nation, and more important, as a Christian Church. Calling attention to the achievements of Christian influence in the history of our nation, by observing special days which remind us of the great leaders raised up from among the masses to lead the people in the "way, and to bring them into the place which God prepared for them," will keep alive the thought of people regarding God, leadership, intervention, guidance, and love. As a nation, we need to review the codes, character, moral stamina of great leaders of the past. We need to be reminded of the fact that they took literally the command, "And thou shalt take no gift; for the gift blindeth the wise, and perverteth the words of the righteous." (Lev. 23: 8).—*Wm. Evans.*

## They Also Serve

*Isa. 58:13. ". . . And shalt honor him, not doing thine own ways . . ."*

*Isa. 58:14. "Then shalt thou delight thyself in the Lord: and I will cause thee to ride upon the high places of the earth."*

A Sunday School and Church could well honor occasionally the quiet members of its group; the girl who each Sunday stops on her way to Sunday school for several younger children; the boy who makes a map for his class; the little child who acts as monitor for smaller children. If this is done, parents of these children may be brought to a realization of the value of all contributions to a Sunday school.

Also, the men and women who call for aged, and handicapped members, and see that they get home after the service. The members who are gracious to strangers, and thoughtful of the timid and lonely. Members who take notice of extra services on the part of choir members, pastor, and committees.—*Mabel McKee, in "Contributing Families."*

## In Retrospect

*Exodus 23:24. ". . . But thou shalt utter overthrow them, and quite break down their images. And ye shall serve the Lord your God."*

The years of world history since 1939 are highlighted by headline-worthy phrases:

Winston Churchill's "Blood, sweat and tears," and his tribute to the RAF, "Never h



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so much been owed by so many to so few." That bulletin from an American seaplane, "Sighted sub, sank same," and MacArthur's "We shall win or we shall die." His pledge, "I shall return" so gloriously fulfilled. All these reached their incompressible minimum in General McAuliffe's reply to the German demand for his surrender at Bastogne, "NUTS!"

These phrases stand out above the dark and bloody murk like Joe Rosendahl's supreme photograph of six Marines raising the American flag on the summit of Mt. Suribachi, on Iwo Jima. They mark the peaks, the high spots, like individual acts of single combat, comprehensible to minds stunned by the gigantic crash of continents.—*Irwin St. John Tucker, in "Out of the Hell-Box," Morehouse.*

### Thou Must Be Born Again

*John 3: 1-4. "How can a man be born when he is old?"*

Children of Men! the unseen power, whose eye  
Forever doth accompany mankind,  
Hath looked on no religion scornfully  
That ever man did find.

Which has not taught weak wills how much  
they can?

Which has not fallen on the dry heart like  
rain?

Which has not cried to sunk, self-weary man:  
*Thou must be born again!*

—*Matthew Arnold.*

### A New Year's Promise

*John 3:21. "But he that doeth truth cometh to the light."*

Another year I enter,

Its history unknown;

Oh, how my feet would tremble

To tread its paths alone!

But I have heard a whisper,

I know I shall be blest:

"My presence shall go with thee,

And I will give thee rest."

What will the New Year bring me?

I may not, must not know;

Will it be love and rapture,

Or loneliness and woe?

Hush! Hush! I hear his whisper,

I surely shall be blest;

"My presence shall go with thee,

And I will give thee rest."

—*Watchman-Examiner.*

### Not Satisfied With Their Flesh

*Job 19:22. "Why do he persecute me . . ."*

*Job 19: 28-29. Psa. 119:84. Matt. 5:11, 4*

*John 15:20. Rom. 12-14.*

Before the war, there were 2,000 Christian churches in Japan. Some 455 of these had their houses of worship wholly or partially destroyed, and 350 pastors and teachers lost their homes. Dr. Walter Van Kirk, who recently visited Japan, says: "These Christians were harassed by the military police and hounded by the 'thought' police. They were spied upon, gossiped about, and ridiculed by a war-in-doctrinated public. That the Christian community in that country is today not only intact but vigorously alive, is a tribute to the loyalty and steadfastness with which, in the main, they adhered to its convictions."—*Watchman-Examiner.*

### Be Of Good Cheer

*Acts 23:11. "... Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness in Rome."*

The famous epitaph of Benjamin Franklin by himself is: "The body of Benjamin Franklin, printer, (like the cover of an old book, its contents torn out, and stripped of its lettering and gilding), lies here, food for worms. Yet the work itself shall not be lost, for it will, as he believed, appear once more, in a new and more beautiful edition, corrected and amended by the author."—*Watchman-Examiner.*

### Let Us Visit Our Brethren

*Acts 15:36; Acts 16:9; Acts 18:23; Acts 20:18-30.*

The First Baptist Church, Memphis, Tenn., plans to send its pastor, Dr. R. Paul Caudill, on a series of annual missionary journeys which will eventually cover the entire foreign mission field of Southern Baptists. The first journey will be to the mission fields of South America. The church will take care of all expenses, while the Foreign Mission Board, at Richmond, Va., will arrange all itineraries. This plan of action will work wonders in the church and will be of great service to the membership at large. —*Watchman-Examiner.*

A friend of Bennett Cerf—so says Cerf—knows a professor of Greek, noted for his laconic speech. The professor tore his suit and took it to a tailor named Acidopolous, from Athens.

Mr. Acidopolous examined the suit, "Euripedes he asked.

The professor nodded. "Eumenides," he said.

—*Ministers' Life and Cas. Co.*



# BOOKS

## THE LANCE OF LONGINUS

By Prince Hubertus zu Loewenstein. Macmillan. 166 pp. \$2.00.

This excellent novel of the first century in Palestine creates the atmosphere surrounding the last days of Jesus with a skill and definiteness possible only to an experienced author. Longinus, the hero of the story, a Roman centurion in Jerusalem whose soldiers are ordered down from Syria before the final Passover in the life of Jesus. The longings, the hopes, and the prophecies concerning the coming of the Christ are put into the experiences of Longinus, both in Rome by his father and in Palestine by his comrades. The "Lance of Longinus" is the weapon which pierced the side of Jesus as He hung on the cross. While the story emphasizes many of the principal events in the final days of the ministry of Jesus, it does so from an objective viewpoint, with proper reticence and with true humanity; and is well worth reading for itself alone. The soul struggle of Longinus from complete loyalty to the Roman emperor and to the Empire to as complete loyalty to Christ is one of the outstanding features of the novel. The character of Marcius attractively presents the appeal which Jesus was already making on the strong youth of the world. The style is good; the dialogue is natural; and the events move quickly with no unnecessary pages of padding added. The author, a member of the Catholic Center Party in Germany, and formerly a leader of Republican youth in Berlin, has lived in the United States for the past fifteen years, and writes in English as though it was his mother tongue. It is a good book.—*Charles Haddon Spurgeon.*

## MY HEALTH SHALL SPRING FORTH

By Russell Dicks. Macmillan. 61 pp. \$1.25.

This is a valuable book of readings, meditations and prayers designed especially for those who are ill. As plain in different hospitals and as personal counselor, Mr. Dicks had abundant opportunity to learn the needs of the ailing and to discover ways of help.

In this book, as in "The Art of Ministering to the Sick," of which he was co-author with the late Richard Cabot, he presents much material not only of the encouragement of the afflicted, but also for the assistance of ministers, doctors and nurses in their work of healing.

This meditation, "For One Who Feels Guilty," is followed by "A Prayer For Forgiveness"; "For One Who Discouraged" by "A Prayer For Hope"; "For One Who Is Lonely," by "A Prayer For Companionship of Spirit," and "For One Who Has Regained Health," by a "Prayer of Gratitude." There is "A Meditation in Behalf of Nurses" and one "In Behalf of Physicians." There are prayers for freedom from worry, for the presence of God and for stillness. Also there are many quotations of choice devotions from various sources. Here is a book to instill confidence, courage and hope in time of trouble. It deserves a wide circulation and promises to render a blessed ministry. —*Leunius E. Gouwens.*

## CULTURE AND VALUES

By Edgar Sheffield Brightman. Abingdon-Cokesbury. 166 pp. \$1.50.

There is the kind of a book our day needs. If our Western culture is in peril, as is generally conceded, this volume presents the sort of information and information we need in order to save what is good and

## The Lance of Longinus

By Prince Hubertus zu Loewenstein. The story of a loyal Roman soldier is the foreground of this novel about the time of Christ's trial and crucifixion. He dreads the divinity of the Son of Man, but is moved to see the light when he looks into the face on the cross. Probable price \$2.00.

## The Incarnation of the Word of God

By St. Athanasius. A clear and excellent translation of the fourth-century treatise of St. Athanasius which sets forth the positive content of the Christian faith. There is an introduction by C. S. Lewis, characteristically pungent, unhackneyed, and challenging. Probable price \$1.50.

## When Life Gets Hard

By James Gordon Gilkey. This stimulating book suggests ways by which the ordinary person can manage the burdens which the war years have laid upon us all, burdens which the postwar years will, for a time at least, continue to bring. \$1.50.

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to build a better world. Dr. Brightman is Professor of Philosophy in Boston University Graduate School. At home not only in the field of philosophy, but also in those of psychology, ethics and religion, he is familiar with the history of thought and the trends of civilization.

Our age has been witnessing a daring and increasing defiance of Christianity and a substitution of various forms of materialistic philosophy for those interpretations of life which are based on an acceptance of the personality of God. The author knows what science has been doing and he is aware of its contributions, but he also has a keen sense of values and of the central position of personality. Science and ideals belong to one world, and that one world is the work and possession of God. He says that the mind "must choose between debasing God to the level of the sensuous or the unconscious to the level of the

spirit." This book is sound in its reasoning, clear in its presentation and optimistic in its conclusions. Those who wish to know where we are in the realm of ideas and which way we must travel if we would reach that which matters most in our universe will find much help in these pages. The usefulness of the book is heightened by its convenient index.—*Teunis Gouwens.*

**SAY YES TO THE LIGHT**

By Allan A. Hunter. Harper. 150 pp. \$1.50.

Here is a very thoughtful and searching book. The author, a Congregational minister, has quietly enlarged the spiritual capacities of every reader. With eight probing thrusts of the scalpel he has ministered with unusual skill to the heart-ache and sin-sickness of the soul, and he who reads seeking to find, ask to be answered, will come to the end of this little book with renewed strength, and restored health of body, mind, and soul.

The topics are intriguing and are dealt with in an uncertain manner. NOT A DRESS REHEARSAL, HE SAID YES, FACING THE DARKNESS, A LOST ART, and ACCORDING TO OUR OWN INTEGRITY, there are some of the more exceptional chapters.

From the word "go" Dr. Hunter has his eye upon a profound problem affecting men universally today, the more so now that we have moved into the age of atomic power. "After all," he writes, "we are alive only to the degree that we are committed to something beyond our egos. In our bones we know we cannot always be obeying the old voice, 'Save your skin'. There come crises when we have to answer a new imperative, 'Give all of yourself'. Either then or we begin to disintegrate."

Throughout the book he is hard at it to show the simple and victorious way of saying "yes," to the light. Perhaps the best chapter is the one entitled A LOST ART? in which he discusses thoroughly and fearlessly "the major premise of existence," as he calls it, the imperative need of men setting their course straight, guided by the infallible compass of faith in God, the Father of Jesus Christ.

His readable style, his constant use of illustration, his wise choice of quotation and reference, his spiritual insight, these make his book invaluable.—*John V. McKelvey.*

**THE COMING GREAT CHURCH**

By Theodore O. Wedel. Macmillan. 160 pp. \$2.00.

The reunion of the Church is a theme of vital interest and importance in these difficult and urgent days. Dr. Wedel, Warden of the College of Preachers and Canon of Washington Cathedral, has made a careful study of the doctrine of the Church and offers his interpretation of the issues underlying the union. His reminder of the important function of the Holy Spirit in the life of the Church is timely. He notes that, in the Apostles' Creed, the statement of belief in the Holy Ghost just precedes that of belief in the Holy Catholic Church, and he quotes Bishop Charles Gore's assertion that the problem of making "the principle of this sequence effective again in modern society is actually the most important matter for consideration by Christians of the present day."

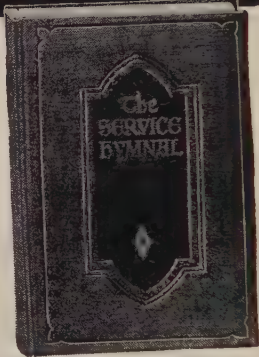
The four chapters of the book are entitled, "The Coming Great Church," "The Church of Christ and Faith," "The Catholic-Protestant Chasm" and "The Problem of Church Order." Among other themes, discusses the Ecumenical Movement, The Return of Orthodoxy, Ascension and Pentecost, The Problem of Authority and the Apostolic Succession. All who are interested in Christian unity and wish a clearer understanding of the nature of the Church and of the

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ROMANS 10:14



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*Tennis E. Gouwens.*

### MY NOTES FOR ADDRESSES AT FUNERAL OCCASIONS

By Rev. W. P. Van Wyk. Baker's Book House. Clo 140 pp. \$1.50.

Funerals are occasions which often demand a great deal of diplomacy on the part of the pastor. They often demand a great deal of meditation and prayer on the part of the officiating clergyman. What to say and how to say it become very important questions on more than one occasion.

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### YOUNG PEOPLE'S PRAYERS, RELIGION AT WORK IN LIFE

By Percy R. Hayward. Ass'n Press-Revell. 82 pp. \$1.50.

This is a beautiful book of beautiful prayers prepared for young people by one of the nation's outstanding leaders of youth, Dr. Percy R. Hayward, fourteen years director of Young People's Work for the International Council of Religious Education and now editor of the International Journal of Religious Education. The pen and ink sketches on each page by Chester Bratten add definitely to the charm of the volume. Dr. Hayward knows youth as few other religious leaders have known youth, and these prayers voice the aspirations, problems, questions and resolves of youth in language that is alluring in its beauty, simplicity and lovely outreach. It is a perfect book to place within the hands of boys and girls who are leaving home for college or for engaging in business. The themes are vital; the viewpoint is from the mind and heart where youth dwells; and the goal is Christlikeness.—*Charles Haddon Nabers.*

### STRENGTH FOR THE DAY

Edited by Chaplain Norman E. Nygaard. Ass'n Press-Revell. 400 pp. \$1.00.

So successful was the devotional book edited by Chaplain Nygaard in the early part of the World War, *Strength for Service to God and Country*, that he has published a more pretentious volume that possesses every good quality of the early book. Most of the 370 men who contributed to the first volume are found in the second, together with many outstanding religious leaders from the British Commonwealth of Nations. Nygaard has accomplished a superb job of getting material from nearly four hundred leaders from every part of the English-speaking world, and putting the material together to form as beautiful and inspiring a book of devotion as has ever been published. The Scripture readings, the themes with appealing titles, the helpful prayers all blend together perfectly. I do not know where you can get so much for a dollar as in this book, and this is said despite the fact that the reviewer contributes one page in the volume.—*Charles Haddon Nabers.*

### BROTHERHOOD THROUGH RELIGION

By Paul N. Elbin. Dorrance, 153 pp. \$1.75.

Edwin Markham, in his poem titled *Brotherhood*

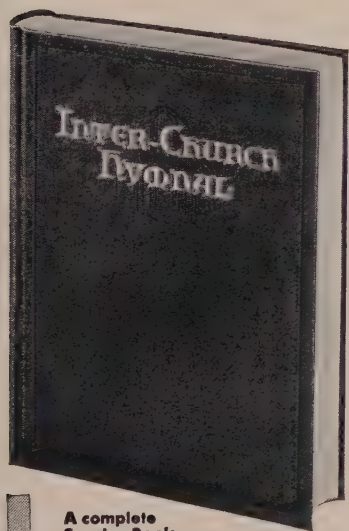


"The crest and crowning of all good, Life's final is Brotherhood." Dr. Elbin says the same thing in his book, *Brotherhood Through Religion*. Specifically the author says in his preface: "The various chapters deal with the idea of God as Father, with Jesus as the apostle of brotherhood, with the Church as the chief agency of God for the realization of brotherhood, and with certain members of the human family for whom the spirit of brotherhood has often been lacking." The argument of Dr. Elbin's book, *Brotherhood Through Religion*, looks in this direction. The brotherhood of man is the creed of all mature religion. Without the practice of brotherhood, peace is only a truce. The clear call of the hour, therefore, is for religion—religion dropping its weight of dogmatical dogma, selfish sectarianism, and escapist ritual; religion proclaiming anew to all the people of the world their brotherhood under God." Facts, figures, statistics galore, pointed incidents, humor, searching analysis—all are blended into a picture designed to stir the indifferent and marshalled with skill and persuasiveness to rouse the complacent. It's a clarion call to the Church to champion the cause of world brotherhood and to concentrate on the problem of racial diversities in the interest of world peace and prosperity.—Harry W. Staver.

#### CHOSEN PEOPLE

Dawn Publishers. Pamphlet. 25 cents.

The author claims that this leaflet is published to promote better understanding and good-will between Christians and Jews. He approaches the Jewish Gentile relationship from what he calls the religious point of view. From the Scriptures he has taken many verses of prophecy and applied them to the present-day situation. Jeremiah proclaimed that the Jews would be brought to "this land" meaning Palestine. Therefore, the Balfour declaration, the League of Nations mandate and the opposition of the Arabs will all come to naught. It is an example of Biblical interpretation that is hard to follow. For example, he takes a passage from Leviticus 26: "Yet will I punish you seven times more for your sins." From Ezekiel 4, he concludes that a day means a year. So the "seven times more" means seven symbolic years in which each day means a year. It is another example of starting with a conclusion and making the facts fit. Members of the "Dawn Bible Students' Association" and others interested in Biblical numerology will find this book interesting. Actually The Chosen People is a terrible thing, the worst type of misleading misinformation.—C. F. Banning.



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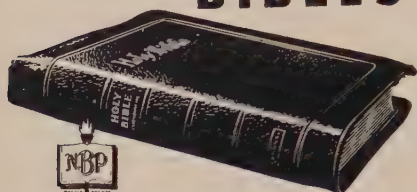
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# Mid-Week Suggestions

## I. Our Part in Life's Drama

*Organ:* "Sabbath Calm"—*Christian.*

*Invocation:* "O Lord, let thy work appear unto thy servants, and thy glory unto thy children, and let the beauty of the Lord be upon us"—*Psa. 90.*

*Hymn:* "Light of the World, We Hail Thee."

*Psalm:* Responsively, 147.

*Hymn:* "Our God, Our Help in Age Past."

*Scripture:* Lev. 23. Amos, chap. through 9. I Cor. 2.

*Hymn:* "Let Us With Gladsome Mind."

*Pastor:* God chooses men and women from all walks of life to carry out His commands; witness those chosen in our lessons for today. Moses was sure he was not equipped to carry out the Lord's plan to lead the people of Israel out of bondage when he stopped his excuses long enough to listen to God, he found that all God wanted of him was to carry out His plans, as he made them known. Amos was a farmer. He was not a preacher, nor even a student. God sent him forth to tell the people of Israel what they should do in carrying out His plans for the nation; also, what would result if they did not obey. Amos did not seem to lack means of expression, once he set himself to carry out God's command; Paul was a student, highly trained Jewish Rabbi. God appointed him to do a specific work in bringing men and women of all nations to repentance.

Every individual citizen has a responsibility toward God, in carrying out His will. Excuses will not change our individual responsibility; the only solution is to listen to the voice of God, knowing that He will not set a task for us, without giving us the grace and strength to carry it out.

*Hymn:* "Jesus Calls Us . . ."

*Prayer, and Benediction.*

*Hymn:* "Just as I Am, Thine Own to Be"

*Organ:* "Festival Toccata"—*Fletcher.*

## II. How Do We Serve?

*Organ:* "Ave Maria"—*Schubert.*

*Invocation:* "The heavens are thine, the earth also is thine; as for the world and the fullness thereof, thou has founded them. The north and the south thou has created them . . . Justice and judgment are the habitations of thy throne: mercy and truth shall go before thy face." *Psa. 89: 11-14.*

*Hymn:* "O Help Us, Lord! Each Hour We Need."

*Psalm:* 135 and 136, responsively.

*Hymn:* "I Do Not Ask, O Lord."

*Scripture:* II Chron. 2:2-12; Matt. 17:1-13; Mark 9:14-29; Acts 1:4-8.



*Hymn:* "Lead Us, Heavenly Father, Lead

*Story:* "And ye shall be my witnesses." Acts  
It is said that many of our nervous disorders  
increasing heart trouble are the result of limit-  
ourselves to nearby objects in our physical  
n. Our eyes are made to scan far horizons; we  
forced ourselves to focus on small characters  
atter of inches away. As a result, we are  
king our physical beings. Our souls are suf-  
g from the same limitations; created for God-  
achievement, we limit ourselves to the minute,  
pigny, the near, hesitating before obstacles  
ed by our own imagination.

oday we are called upon to release our vision;  
llow our concept of Christian citizenship to ex-  
; to get a new view of God's purpose for us;  
ee the human beings walking on this earth as  
opportunity for taking the outstretched hand of  
a, waiting and ready to lead us in new paths,  
he progress of man and the glory of God.

*Hymn:* "O Christ, the Way."

*Prayer:* (Especially for a new vision of God's  
ose in our lives. Let us examine carefully and  
bly God's mercy and love in sparing the peo-  
and substance of this great land from the  
uction suffered by other lands. It is for us to  
a, prayerfully, why we were thus spared. Surely,  
to vaunt our plenty before the world of suf-  
g humans. What does God want us to do  
our health, energy, and plenty?)

*Hymn:* "Lead Us, Father, in the Paths."

*Benediction.*

*Organ:* "Jubilant March in D"—*Faulkes.*

## The Second Chance

*Organ:* "Come Ye Thankful"—*Elvey.*

*Invocation:* Psalm 128.

*Hymn:* "O God, the Rock of Ages."

*Psalm:* 139, 140, (responsively). Pastor  
l Psalm 32.

*Hymn:* "O Help Us, Lord! Each Hour of  
ed."

*Scripture:* Luke 15:7; Psa. 25:3; Prov.  
22; Isa. 25:9.

*Hymn:* "The Lord Is My Shepherd."

*Story:* "Neither do I condemn thee!" These  
ds by Jesus, somehow, seem perfectly natural  
because we have come to know that his com-  
for sinners was measured by His love, and  
determination to bring those sinners again into  
fold. Peter was forgiven his denial, and became  
rock upon whom . . ."; the twelve forsook  
s in the hour of His need, but only one was  
ing later, when the spirit of the Lord descended  
n them, giving them strength to go forth in the  
ne of God, to do His work.

Where did Jesus learn to forgive the sins of  
e with whom he lived and worked? by keeping  
f from life and its temptations? No, he  
ed by "waiting upon the Lord in prayer," then  
ng to grips with life as it is, and drawing  
a his spiritual strength in compassion, love and  
rstanding. He could forgive, because in wait-  
upon the Lord, he had filled his heart with  
he had learned God's point of view. He

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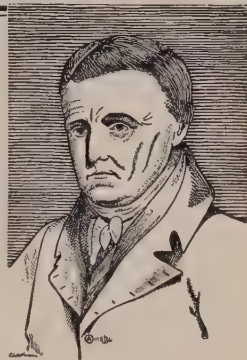
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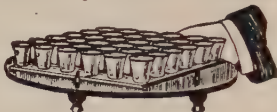
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could forgive as God forgives. How can we learn to do that? We can learn it in the self-same manner in which Jesus learned it, by "waiting on the Lord, in prayer," by seeking God's will, instead of our own; by acquiring God's point of view, and applying to our dealings with others.

*Hymn:* "O Love that Wilt Not Let Go."

*Reader:* Psalm 27.

*Hymn:* "God Is Love, His Mercy Brightens."

*Prayer, and Benediction.*

*Organ:* "Cathedral Postlude"—*Plag.*

## IV. The Gleam of Hope

*Organ:* "A Prayer"—*Fox.*

*Invocation:* "This is the day the Lord hath made; we will rejoice and be glad in it."—*Psa. 118.*

*Hymn:* "My Soul, Be on Thy Guard."

*Psalm:* 139, responsively.

*Hymn:* "Behold a Sower! From Afar."

*Scripture:* Amos, chapters 3 through 9.

*Hymn:* "Take Thou, Our Minds, Dear Lord."

*Pastor:* In reading Amos, we are startled to find how modern it all is; the sins of that ancient time are with us today in every form, albeit in modern dress. Christians do well to review the drama, especially the outcome, lest we repeat it through final act.

1. Privilege spells responsibility. Lack of understanding brings inevitable penalty. 3:2. The people was chosen of God, knew more about God than any other people of its day. They expected God to be blind to their sins, as a result. Amos reminds them not to trade on this. You only know I know . . . therefore will I visit upon you your iniquities." In other words, because God dealt with them more, he expected more of them, less. Let us not forget this "therefore"! It is important to us as a nation, and as individuals.

2. Calamities are God's warnings. 4:6-11. God needs cause men to stop their routine, and to think of themselves. Some turn to God.

3. Sins reviewed by Amos are our sins today. 4:1-2. He tells them what the results will be, less they mend their ways, that instead of being sleek cows idly chewing the cud in rich pastures of Bashan, they will be roughly dragged away from their homes as fishes are hooked from the waters. 4:5:21-24; 6:4-6; 5:7, 11, 12; 8:5-6.

4. God wants justice and righteousness.

5. Doom and destruction is reward to those regarding God's word.

*Hymn:* "Take Me, O My Father."

*Prayer, and Benediction.*

*Organ:* "Heavens Are Declaring"—*Beethoven.*

"Smith's steers are very thin, aren't they?"

"Thin? Say, he could brand them two at a time by putting carbon paper between them."—*California Cultivator; Ministers' Life and Cas. Call.*



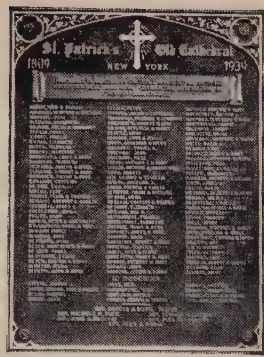
nd Today  
 continued from page 64)

dy, the Church on earth was never an end  
 self. It was the mighty medium through  
 h the living Christ communicated Himself,  
 instrument of that which was ever to be  
 transcendent referent, the Kingdom of God.

### Spiritual Rebirth

Dwight Moody were here today, it is  
 very likely that he would insist that the  
 mess of Gol's Kingdom can only bestride  
 earth by means of spiritually rekindled, re-  
 men and women. He knew well that the  
 e need in our churches, as well as in  
 ar society, is for individuals, in whose  
 the Kingdom order has already been es-  
 shed. For people who are themselves the  
 onal incarnation of that new order of the  
 it for which men are dying and praying  
 working. Said he on one occasion, "The  
 thing a man must do if he desires to be  
 in the Lord's work, is to make an un-  
 ditional surrender of himself to God." If  
 gelism be, as John R. Mott defines it,  
 e bringing of men into vital union with  
 st," then its agents must be men of Chris-  
 decision and intense consecration. Elton  
 blood suggests that if the Church expects  
 make a vital impact on our day, it must  
 n by weeding the half-hearted and luke-  
 n out of its own membership.

We who are his posterity have sometimes  
 e Dwight Moody an injustice. We have  
 led him a man who preached a merely  
 ividualistic Gospel. Unlike a Rauschen-  
 a and a Gladden, he failed to grasp human  
 ionships in their totality,—so we have said.  
 answer might well be that Moody would  
 frankly admitted that he considered his  
 ary task that of remotivating human souls  
 the Christian Gospel of salvation. Yet,  
 plain as one reads the biographies of this  
 arkable man, that he was at least acquainted  
 the implications of social work in the  
 as and saloons of Chicago. He knew what  
 eant to rebuild a city like Chicago after a  
 ssal fire. He was himself one of the lead-  
 spirits behind the YMCA movement in its  
 er days. John R. Mott hails him as one  
 he precursors of the modern institutional  
 rch. Let us put it down to his sound  
 monsense that he never yielded to that  
 le species of naivete, that you can in-  
 urate a better social order apart from re-  
 ned and regenerate persons. Such a dis-  
 ing contemporary layman as John Foster  
 es has stated that, "there devolves on every



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citizen, a personal responsibility to develop himself the qualities which we want to characteristic of our nation. When that happened our nation will again be a nation vision."

Of course Dwight L. Moody had his faults and shortcomings! He himself would have been the first to admit it. But preeminently the man was a torch aflame with fire for God and love for fellowmen. We have not begun fully to realize the total influence of a consecrated heart and phenomenal ministry. On his simple tomb on Round Top—the shrine of dedication for thousands of Christian workers—are carved words emblematic of a man whom God greatly used: "He that do the will of God abideth forever." Let us dare to believe it,—Dwight Moody still lives! May a double portion of His spirit rest upon us!

## **What To Do**

*(Continued from page 62)*

Him, that He does not intend, once we have been induced by the promise of heaven's labor in His vineyard, to take it easy, to back and relax, and enjoy Himself while we toil and sweat. Nothing of the sort. The tremendous and transcendent truth is that that God, having worked to make possible the triumph of righteousness in the earth, is tending to us the offer of partnership. He seeks our cooperation with His laws and will. He desires to reveal to us His secrets. And faithful unto death, we find ourselves heirs of Christ, inheritors of the crown of life everlasting.

## **What Then Can I Do?**

With great reverence, then, and profound appreciation we are come at last to the leading question of this hour: "What can I do for God today?" As a major premise to the answer, whatever it be, we must agree upon this: as Paul stated it in Phil. 2:13: "For it is God that worketh in you both to will and to do of His good pleasure." Standing on this premise I suggest two things that you and I can do for God today, on the fulfillment of which hangs our happiness and peace, our victory and triumph in this life and in the life to come.

The first is, *trust*. We must trust God. We sing, "This is my Father's World. I praise me in the thought." But do we? Do we rather regard this as the fashion-maker's world, and we are restless until we have the latest styles in shoes and clothes? Is this not the merchant's world, and we are discontent un-

Be prepared for tomorrow! Have God on your side.



have the newest gadgets and the most re-  
 devices of comfort and convenience?  
 at this not be called a pleasure-seeker's  
 l, and we are on pins and needles until  
 have answered the pressing question of the  
 ican family, "Where shall we go to-  
 ?" I quite possibly am overly facetious  
 hat I am saying, but somewhere, I be-  
 Jesus urged us to "Take no thought  
 our life, what ye shall eat, nor what ye  
 drink; nor yet for your body, what ye  
 put on. Is not the life more than meat,  
 the body than raiment?"

I can make sense out of what Jesus is  
 g He means simply "Trust God; He will  
 overlook your needs nor let you down."  
 makes all the difference in the world  
 ner or not we are willing to trust God  
 allow Him to bring His benefits to pass.  
 e second thing is, *obey*. "Trust and obey,  
 here's no other way to be happy in Jesus."  
 n old Gospel song, long ago discounted  
 its inferior music and poetry, but it's a  
 that grows more valuable with age, not-  
 standing. When it comes to obeying, ah,  
 's the rub! Many of us respond to the  
 tation to trust by whistling; we are even  
 g to whistle in the dark. But when it  
 s to obeying we respond by pouting, be-  
 to obey means hardship, discipline, de-  
 sacrifice, and all that goes to manifest  
 cit trust in God and our Father's world.  
 that is why our lives are at sixes and  
 s, why we fail so miserably to achieve  
 iness for others and peace for ourselves.  
 you can't trust and disobey in the same  
 ; neither can you whistle and pout with  
 ame lips.

ere are a lot of things obedience can  
 for us, for you and me, depending on  
 e we are and on what God has deter-  
 d for us to do. For the parent, the  
 -maker, the teacher, the preacher, the  
 ician, the artist, the scientist, the student,  
 disciple, obedience means hard, driving,  
 nuous work, the courage to make de-  
 as, to stand the gaff, the scourging honesty  
 ever fooling yourself about yourself, the  
 y, back-breaking necessity of "toiling up-  
 through the night."

r you and me, living as we do in this  
 razed world, obedience means study,  
 ration, development of talents and skills,  
 ment of life and personality, the giving  
 oney and substance to the high calling  
 is ours in Christ Jesus. Maybe God is  
 g you to a career of service in the realm  
 ence, or in the field of medicine, or in  
 old of the Church. Maybe God would  
 you do something more fruitful and use-



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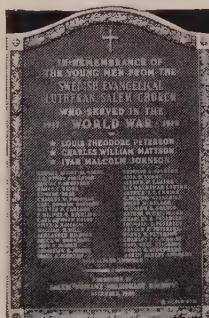
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ful with your spare afternoons on Saturday and your rest-day on Sundays. Maybe it is far off Africa or Asia that calls you, but the Inter-Boro Community Center or the proffer of kindly hospitality in the name of Japanese Relocation families. Maybe you don't see down death-littered lanes and encompass stone born pill-boxes on the far-flung battlefront, but maybe God is calling you to practice forgiveness and loving kindness, self-denial, hard work that we may achieve the kinship of brotherhood Christ died to make possible.

Can we take it? Can we learn to say not "I wonder if God is fully acquainted with my plight today"; not "I wonder what God will do for me today"; but rather, "What can I do, on this bed of pain, in my strengthened circumstances, with the odds against me in this fear-ridden, hate-polluted world, God today?" Granted that we can ask the question aright, then the words of Jesus speak gloriously and fruitfully to our hearts; "Verily I say to you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to my Father."

## The Wedding

(Continued from page 60)

*Upon that happy day.*

*But I too am a Bridegroom*

*Whose Bride has not yet*

*Put on her wedding garments,*

*And my heart is full*

*As I await that day.*

*How long I shall wait I know not.*

*But on the morrow*

*I want that you shall be joyful*

*As your groves echo the songs*

*Of hearts that are light and happy.*

*As for me, I only must wait."*

—G. A. LEICHLITER

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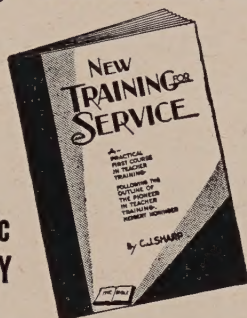
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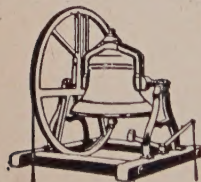
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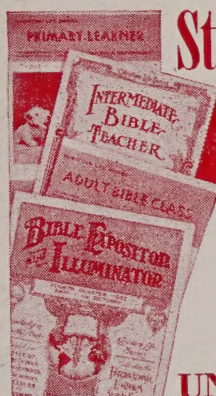
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